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AIMS AND METHODS IN TEACHING RELIGION

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AIMS AND METHODS IN TEACHING RELIGION

A TEXT-BOOK FOR USE IN SEMINARIES, NOVITIATES, NORMAL SCHOOLS AND BY ALL WHO TEACH RELIGION TO THE YOUNG

BY

REV. JOHN K. SHARP, A.M., S.T.B.

INSTRUCTOR IN METHODS OF TEACHING RELIGION
DIOCESAN NORMAL SCHOOL, BROOKLYN, N. Y.

FOREWORD BY

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✠ THOMAS E. MOLLOY, S.T.D.
Bishop of Brooklyn

BROOKLYN, N. Y., January 2, 1929.

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TO

MY FATHER AND MOTHER

FOREWORD

BISHOP'S HOUSE
367 Clermont Avenue
Brooklyn, N. Y.

The scientific scope of the Catholic School involves the thorough teaching of the vital and basic truths of our Holy Religion as well as the proper presentation of State approved courses of secular study.

The practical objectives, moreover, of Christian education include the preparation of our boys and girls, not only for earning a future living and fulfilling the duties of honorable and useful citizenship, but also for the realization of virtuous lives through the knowledge, love and service of God and their fellow-man.

President Coolidge has publicly declared: "There is something more in learning and something more in life than a mere knowledge of science, a mere acquisition of wealth, a mere striving for place and power."

In other words, we heartily agree with our distinguished Chief Executive that there are spiritual values to be realized and moral purposes to be fulfilled by love of truth, righteousness of conduct, fidelity to duty and conscientious observance of the claims of justice and charity.

Since, moreover, from natural reason as well as the teachings of revealed truth, we know the existence of God, we feel obliged consequently to express a reverent recognition of the Supreme Creator, a ready obedience to His Holy Will and a free and full acknowledgment of our absolute accountability to our Divine Judge for every thought, word and deed.

The desire and capacity to attain these spiritual standards

and to fulfill these moral purposes of earthly living are chiefly nurtured, developed and sustained through catechetical instruction or religious education.

In recognition of this fact, Catechetics has been strongly recommended in the writings of the Fathers of the Church, the decrees of Councils and the declarations of Roman Pontiffs, as Father Sharp so clearly and convincingly proves in his Historical Outline of Catechetics.

In this matter, moreover, we are specifically informed by the author that the programs of religious instruction of the early centuries of the Church and the Middle Ages were perfected in a scientifically organized and officially authorized Catechism of the Council of Trent, "which combines solidity of doctrine and practical usefulness, with a rare unction of treatment," and which still is recognized as the model and standard of doctrinal manuals of its kind.

True to the traditional viewpoint and policy of the Church in recommending the need, value and benefit of doctrinal instruction, and with the thought and hope of rendering present-day teaching of religion more efficient and effective, Father Sharp very modestly but very helpfully suggests the adaptation in religious instruction of certain aims, tools and methods approved by general Pedagogy, Psychology and Catholic Philosophy and demonstrated to be practical and useful by recognized authorities and the author's fairly extensive experience in normal school work.

Among many interesting and illuminating observations which Father Sharp makes regarding the method of catechetical instruction, we note the assertion that the "incorrect handling of questions and answers and the failure to realize that the text is primarily for the teacher are in great part responsible for the poor teaching of Religion."

In his insistence that the subject matter of doctrinal lessons be selected and taught with an understanding and recognition of the progressive mental growth of the child, he wisely empha-

sizes the psychological factor in the teaching function and learning process.

Then, again, he explains lucidly the lower and higher natures of the child with the view of indicating the normal and rational course and scope of physical, mental, moral and emotional development culminating in Christian character regulated by right reason and supernatural motives and representing the supreme and sublime objective of Christian education.

To the contemporary Behaviorist, Freudist and Glandist, the pupil is a neuro-physiological phenomenon, a reaction mass, a mechanical organism adjustable to a constantly increasing readiness of response of muscles and glands to nervous impulses, with a consequent improvement in physical efficiency and bodily health. These theories, in principle, motive and aim, sponsor and promote, as someone so well says, only a pagan naturalism.

To the Catholic teacher, however, the pupil is a human being endowed with a spiritual soul, intellect and free will and capable of saintliness and of discipleship with Christ.

Recognizing, moreover, that the school is a socializing agency, Father Sharp points out the duty and the method of developing a civic and social sense in the pupil of today who will be the citizen of tomorrow.

With an equal if not greater concern for future faithful membership in the Church of Christ, he urges the cultivation and sustained promotion in the child of a spirit of Catholic loyalty.

Finally, with the purpose of encouraging the highest and holiest aspirations of the child and at the same time satisfying the urgent need in our day of a larger number of candidates for our consecrated Sisterhoods and Brotherhoods, he indicates the precious opportunity given to the teacher to foster wisely and prudently the desire for a religious vocation.

We may readily agree that Father Sharp has rendered a very useful and meritorious service in preparing this text-book of methods of teaching Religion, and we frankly acknowledge that he has indeed succeeded in fulfilling his announced purpose of

submitting to the attention of religious and lay teachers "some of the more important ideas and principles that underlie the teaching of Religion."

Feast of All Saints
1928

AUTHOR'S PREFACE

This book is offered as an aid to the religious training of the young. It attempts to put within the compass of a text-book for the teacher some of the more important ideas and principles that underlie the teaching of the catechism, or, more correctly, the teaching of religion.

The word "catechism" smacks too much of lessons composed of abstract and bewildering questions to which memorized answers are given. It has come to be an undeserved, an almost disdainful nickname for the study of a dignified and sublime subject, religion. For these reasons, and because the catechetical method is but one of several ways of teaching religion (and a way, moreover, too often misconceived and mishandled), we have chosen for the scope of our work and for the title of our book "Aims and Methods in Teaching Religion."

There are available many modern books of methods for all the subjects in the curriculum, religion alone excepted. In explanation of such an unique situation, it cannot be urged either that religion is the least important or the best taught subject, for each of these claims would be at total variance with the truth. Religion should have its own methods' class and text. And such a course will do no more than apply to the teaching of religion the principles of pedagogy and psychology that hold sway in other branches. There are indeed a few useful works on methods in religion, but they fail to give complete satisfaction either because they stress too much one aspect of the subject and are incomplete in their aims and scope, or because they are not modern in their terminology and methods, or, finally, because they suffer from a combination of these shortcomings.

This book resulted, therefore, from the conviction that there was need for it. And while a completely satisfactory method in

religion has yet to appear, the author makes bold to hope that he has suggested in these pages the general lines along which such a work may eventually be written.

The author, having been associated for several years with diocesan normal school work, has come to appreciate such work and to understand its need. For the past few years he has lectured on methods in religion. And these pages represent the attempt he made to give some of the religious of his diocese a source book and an orientation in the teaching of religion to the elementary school child. Since this book is fundamental, it may prove useful as well to those who teach pupils of high-school grade. And it is the author's hope, also, that the increasing number of religious and lay persons who teach religion to public-school children on Sundays and week days; that the diaconate as well as the catechetics class in seminaries; that the young priest, and in short—all who teach religion to the young and are harassed time and again by lack of method and perspective—may find some help in these pages.

In some respects the book breaks new ground, and therefore is offered with some timidity. Every beginning is difficult, and the author is painfully aware of defects in an attempt that should engage our very best minds. He has gathered his materials from many sources, and has found gold in unexpected places. Consequently, little that is original will be found in these pages, except the attempt to gather in one place the best that has been said upon this subject by competent authorities.

The author has tried to be practical and suggestive rather than technical in handling the pedagogical and psychological concepts that came up for discussion. Indeed, it may be objected that the book contains some principles of pedagogy and psychology that are only indirectly practical in a religion class. The objection may be granted, but is not a working knowledge of these principles necessary for the proper teaching of any group of pupils? At all events, our discussion of these principles may at least serve as a useful review. Again, more questions have been raised than answered. But some of them will be

answered, soon, let us hope, and all of them, we felt, merited discussion.

The book will be taught best by one who is acquainted with the principles of pedagogy and of Catholic philosophy. The supremely important office of novice master or mistress, to which is usually annexed the duty of forming the young religious, calls for such a background. The experienced teacher and the priest who may use this book surely possess such vital knowledge. Nevertheless, we have tried to write also for the average high-school graduate, who often must discover alone the way to teach religion.

The subject matter is divided into Four Parts, to which are added some supplementary readings illustrating more fully some matters referred to in the text, and an Index. Part I discusses the field of religion methods. Part II analyzes the aims of religion teaching. Part III studies the child to whom we teach religion. Part IV is devoted to the tools of religion teaching. Practical devices and suggestions accompany theory in each part.

The First and Second Parts may be employed as a first semester course of thirteen lessons, which, with additional periods for review and examination, will bring the number to fifteen periods. The Third and Fourth Parts, similarly used for a second semester, will bring the periods for the entire course to thirty—a full year's work.

Each of the Four Parts is preceded by a brief synopsis of its contents, which serves the double purpose, first of an introduction, and, when finished, of a review outline. No synopsis accompanies the individual chapters for the reason that the students will better grasp the lesson if they make such digests for themselves. A rough chapter analysis will, however, be found in the topical sentences of each chapter as well as in the Topics for Discussion and Review appended to each. These topics will be handled more profitably, if, instead of being assigned to all the students, they are distributed among the members of the class.

Further Reading References will be found at the end of each

chapter. These references are not, of course, exhaustive of the subject. Together with the footnotes, they will be useful to the research student.

The supplementary readings to be found in the Supplement develop the text in many places. Some of the chapters make reference to them. It is essential to the course that these supplementary readings be used. The student should also be encouraged to read afield and to report to the class such findings as are pertinent.

The author makes grateful acknowledgment to the Rt. Rev. Thomas E. Molloy, S.T.D., Bishop of Brooklyn, for his generous and kindly Foreword, and to the Very Rev. Joseph V. S. McClancy, LL.D., Diocesan Superintendent of Schools, for helpful co-operation covering a period of years. He is also indebted to the Rev. Francis X. Downing, Ph.D., S.T.B., of the Diocesan Institute of Philosophy, for valuable criticisms and suggestions. To the many other very kind friends—priests, religious and lay—who have helped him much, the author hereby expresses his sincere gratitude.

Feast of the Immaculate Conception
of the Blessed Virgin Mary
1928

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PART I

THE FIELD OF RELIGION METHODS

The First Part of this book attempts to give a background or general setting for the study that is to follow. In it we have grouped together those subjects that seemed germane under the title "The Field of Religion Methods."

Chapter I, to which we give the title "The Field of Religious Education," is a history of religious education in the United States since Colonial times. It is also an introductory apologetic, for it reviews the various attempts at religious education since the unhappy separation of religion from education a century ago. It evaluates these attempts from the viewpoints of faith, patriotism and pedagogy.

In Chapter II, "An Historical Outline of Catechetics," we part the curtains of history and study the subject indicated, from earliest Christianity to our own day. The real meaning (as distinguished from the false) and the origin of the catechetical method are discussed, as well as the change that came over the traditional method at the time of the Reformation.

Chapter III, "Principal Religion Methods," studies the chief methods in vogue in the Church today. In it we read that all of the new pedagogy is contained in the methods of Christ. It continues with an analysis of the French Sulpician, the German Munich and the English Sower Methods. It then discusses the methods elaborated recently in America. What may be useful to the American parochial school child is indicated in all these methods.

Chapter IV, "The Catechism and the Catechetical Method," reviews some of the more common arguments for and against the catechism and the catechetical method. It emphasizes the facts, that the incorrect handling of question and answer and the failure to realize that the text is primarily for the teacher, are in great part responsible for the poor teaching of religion. It insists also that both

catechism and catechetical method have a real but minor part to play in religious instruction.

Chapter V, "Grading and Content," pursues a similar line of thought when it argues for a psychological, rather than a logical or theological, ordering of the curriculum. It insists that the subject matter be selected, arranged and taught according to the principles of development and the learning processes of the child.

In Chapter VI, "The Teacher," we consider the office and dignity of the teacher of religion; the need of preparation, immediate and remote; and, finally, the personal qualities, of which sympathy, love and good example are paramount.

CHAPTER I

THE FIELD OF RELIGIOUS EDUCATION

The Catholic Church believes that religion is essential to education. To this end, she has established in America the Catholic school system,[1] which at present takes care of over two million children. The governments of the various States, while kindly disposed toward all creeds, preserve an official attitude of neutrality in the matter of religion. They have established, therefore, the public elementary schools, which annually enroll over twenty million children. Of these, however, almost two million are Catholics.[2]

These two systems have been the subject of constant and, at times, acrimonious discussion. Each has a history and a theory that all citizens, especially the teacher in the Catholic school, should understand. This chapter will trace, therefore, the theory and the practice of the two systems, denominational and secular. Guided by the principles of patriotism, faith and reason, we shall review the current systems of non-Catholic education and shall conclude with a justification of our own school system. What we state in behalf of the Catholic theory throughout this chapter justifies as well the existence of all denominational schools.

I. The Evolution of the Public School and the Catholic Reaction

The First Colonial Schools Were Distinctly Religious.[3] Indeed, in some of the elementary schools the Bible was the only book, the teacher had taken holy orders and the children were graded into the Psalter, Testament and Bible classes. In like manner, the seats of higher education, such as Yale and Harvard, were founded both to diffuse education and to incul-

cate religious ideals by recruiting for the ministry, converting the Indians and promoting religion and morality.

The first compulsory school laws, passed by Massachusetts [4] in 1667, recognized the necessity of religious education. The laws of Pennsylvania required all children to be instructed "so that they may be able to read the Scriptures." Governor Dongan, first Catholic governor of New York, was directed, in 1686, that "noe schoolmaster bee henceforth permitted to keep school" without the approval of the church at home.[5]

Schooling was in the hands of the churches, and they received subsidies from the Colonies and the States for that purpose for almost two generations after the Declaration of Independence. While the schools up to the middle of the nineteenth century were chiefly denominational, the government not infrequently helped to support them out of public funds. Yet non-denominational schools also grew up, and in New York City they were controlled by the Public or the Free School Society,[6] which acted as the agent of the State in the distribution of the Common School fund.

As the result of a contest culminating in 1825 between the Bethel Baptist Church and the New York Free School Society, the government withdrew financial aid from clerically conducted education.[7] In 1831 the law committee of the New York Board of Aldermen reported that a public school "ought . . . only to prepare a child for the ordinary business of life . . . , [and] religious studies are not necessary to prepare the child for the mechanical or any other business." [8] The Committee of the State Legislature confirmed this revolutionary view by saying, "Religion is no part of the common school education." [9]

This condition proved unsatisfactory, as may be seen from Gov. Seward's message to the State Legislature, Jan. 1, 1840: "The people of the city and State of New York, however, were not ready to receive and act upon the broad and equitable policy outlined by their governor. His message precipitated a controversy between the Catholics and the non-Catholics of New York

which resulted in the discontinuance of the Public School Society and the establishment of the State School System.'' [10]

Professedly non-sectarian, the schools of the Society were offensively Protestant. The Catholics realized they would need their own school system more than ever. To meet the expenses of such unexampled procedure, a great deal of money was imperative. Archbishop Hughes, of New York, therefore asked the government for the support of his schools on the grounds that they taught secular studies and were useful to society. He could not ask for support as a religious corporation, for existing laws forbade that, but he asked it as a citizen. He even offered to teach religion in his own schools during after-school hours. The City Council, however, decided adversely Jan. 12, 1841. The Archbishop carried the case to the Legislature, but religious prejudice was too strong and his case was defeated. The general state legislation that was extended to the common schools at this time, because of this agitation, ended the career also of the Public School Society. From that day on, the principle of Archbishop Hughes was: ''in this age and country the school is before the church.'' [11]

The situation in New York illustrates a uniform trend throughout the country less than a century ago. As a result, the Sunday School and the parochial school then came into existence among Catholics, and, to some extent, among non-Catholics.

The Present Public-School Theory. However, the majority of non-Catholics became complacent in the theory of a divorce between religion and education.[12] We find in a standard textbook the position of modern public school exponents, if not of most non-Catholics. After ridiculing the attempts of the old Massachusetts laws ''to circumvent Satan,'' the author tells us that the modern educational theory includes a ''change from religion to complete living [!] . . . with social or moral purposes; self control or (ethical) training in reflective thinking; and problem solving; in expression, aesthetic enjoyment and in manual skill.'' [13] And, further, that ''education aims to in-

crease human happiness in this world and has replaced the narrow, other worldly aims of the Puritans." [14]

For almost a hundred years, then, our public schools have been committed to a system of secular morality, or ethical training without dogmatic basis, in place of the religious concepts that once informed all its teaching. We find, for instance, the U. S. Department of the Interior issuing a pamphlet on "Moral Values in Secondary Education" (1923); and in the outline for each grade issued by the Board of Education of the City of New York the following appears: "Moral Training: To be taught at all times in connection with all subjects." [15] But there has been no positive legislation about such training and there is much confusion and dependence on local custom and the whim of the teacher.

Increased agitation, mainly on the part of the more thoughtful and religious non-Catholics, has led in recent years to the dismissal of public school pupils by their teachers for religious teaching in their several churches during after-school hours.[16] This seems to be the present happy tendency throughout the country, though the plan has not been unopposed. For instance, in New York, after legal vicissitudes, the New York State Court of Appeals has decided as against the Free Thinkers' Society that the plan does not infringe upon the constitution.[17]

The Catholic Reaction. *The Catholic Church cannot be satisfied with the Sunday School or with the attempt at moral teaching of the public school or with the after-school classes in religion.* We shall indicate her reasons shortly. We shall refer to her ancient legislation to secure religious education in another chapter.[18] We are concerned for the present with her more recent legislation in America.

The first topic treated in the First Pastoral Letter of Bishop Carroll, May 28, 1722, was "The Advantages of a Christian Education," in which he stated that Catholic education for the child was among the chief duties of the Catholic father. The First Provincial Council of Baltimore, in 1829, "judged it absolutely necessary that schools should be established in

which the young may be taught the principles of faith and morality, while being instructed in letters." [19] At the First Plenary Council of Baltimore, on May 9, 1852, the Fathers exhorted the bishops "to take steps to establish a parish school in connection with every church in their dioceses," [20] and they wrote, "Listen not to those who would persuade you that religion can be separated from secular instruction." The Third Plenary Council of Baltimore, on December 7, 1884, ordained that within a period of two years a parish school should be built near every parish church unless the Ordinary for grave reasons should concede a longer time.[21]

Once more the bishops of the United States returned to this subject in their Pastoral Letter of September 26, 1919, reaffirming the principles of the Pastoral of 1884. ". . . Education is indeed a holy work, not merely a service to the individual and to society. . . . We realize more fully than ever before, the necessity of adhering to the principles on which our schools are established."

II. Why the Church Is Dissatisfied with non-Catholic Systems of Religious and Moral Education

The public school system proceeds, as we have seen, on the theory (though many of its advocates disagree in practice) that merely mental and ethical education suffices to ensure moral conduct in the individual and stability in the nation. It cannot, manifestly, teach denominational religion; but, in separating religion from education, it has sponsored a wrong theory. Dr. Luther Weigle, professor at Yale and outstanding spokesman for the need of religious education, said recently that "the schools of today constitute a fairly faithful transcript or reproduction on a small scale of life itself. Yet, the strange fact is that neither the actual public schools of America nor the ideal schools of Professor Dewey's educational theory are quite true to life—they omit religion." [22]

Knowledge Is Not Goodness. This truth is corroborated by any of the pages of history to which we choose to turn. The citizens of ancient Greece and Rome achieved an intellectual and artistic culture which probably averaged higher per citizen than our own—despite our many mechanical contrivances. But Greece and Rome have become a by-word for immorality. The words of the poet Ovid, "I see the right, and I approve it, too; condemn the wrong, and yet the wrong pursue," are echoed in the words of a famous Cardinal two thousand years later: "Quarry," says Newman, "the granite rock with razors or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man." [23] Scepticism and loss of faith cannot be prevented if the only means to carry on in the face of the world's attractions are an occasional sermon and a weakening Christian tradition. There is left but a step before the new recruit enters the ranks of the great American unchurched.[24]

The very apostles of modern education are at one with the Church in this matter.[25] Münsterberg in 1910 thought that no teacher could afford to teach without implanting in young souls a religious longing. Paul Monroe in 1914 found "justification of the paramount place given to religion in education by educators like Arnold of Rugby and the Roman Catholics in all periods." Pestalozzi said that "if religion does not permeate the whole of education, religion will have little influence on life." Another celebrated scholar and educator, Dr. Nicholas Murray Butler, of Columbia University, said, ". . . It is probably the Roman Catholic Church alone which makes serious, systematic and highly organized efforts to give genuine religious training to the children of its faith." [26]

Danger to the State without Religious Education. If religion is denied the individual, its absence will be felt in a State made up of individuals. Governments frequently fell in the past, not for lack of knowledge, but because men lacked disciplined wills guided by religious truths. A group of non-Cath-

olic ministers and educators stated a short time ago that "the so-called education of the country's children, without God and religion as a constant and controlling element of that education, is an omen of disaster, spelling final decay and degradation, and ruin for the nation." [27]

Webster said in the Girard College case: "It is a mockery and an insult to common sense to maintain that a school for the instruction of youth from which Christian instruction or Christian teachers are sedulously and religiously shut out, is not atheistic and infidel in tendency." [28] And Dr. Luther Weigle, a non-Catholic Professor at Yale University, says that our system of public education "becomes, quite unintentionally, I grant, a fosterer of atheism and irreligion"; and, again, that "the ignoring of religion by the public schools of America imperils the future of religion among us, and with religion, the future of the nation itself." [29]

Religious Education, therefore, Does the Nation a Patriotic Service. The spirit of our country, its laws and institutions are deeply religious. Belief in and reverence for God, religion and morality are imbedded in our State papers and official acts.

These principles were adhered to by all American schools when Washington said, "let us with caution indulge the proposition that morality can be maintained without religion"; when he said that government for free people could not be preserved without religion and morality: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." [30] These same principles were lauded by Dr. Hodge of Princeton University, who asked in the *New Princeton Review* of January, 1887: "Shall we not all of us who really believe in God give thanks that He has preserved the Roman Catholic Church in America true to that theory of education upon which our fathers founded the public schools of the nation?" [31] But today when our present respected President enunciates the same high ideals, they are put into practice by only a fraction of the schools of our land.

President Coolidge said recently: ". . . the mere sharpening

of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I have tried to indicate what I think the country needs in the way of help under present conditions. It needs more religion. . . .

"I can conceive no adequate remedy for the evils which beset society except through the influences of religion. There is no form of education which will not fail, there is no form of government which will not fail, there is no form of reward which will not fail." [32]

In view of these facts, only the ignorant or prejudiced call the Catholic school "un-American." These schools breathe, indeed, a truer and more practical Americanism than any other. Democracy, after all, is a religious ideal, and religion is its life-blood; and nowhere can we find a better expression of the American democratic ideal than is contained in the words of Christ: "Thou shalt love the Lord thy God"; and "thou shalt love thy neighbor as thyself," for God's sake. For democracy means nothing if it does not mean education in duties to one's self, one's neighbor and one's God. And it is only the ideals of religious education that elevate the importance of the individual, develop the consciousness of duty and the necessity of right choice, safeguard the sanctity of family life, stimulate patriotism and strengthen the citizen to guide with right purpose the laws and destinies of our country.

But, powerful as are all these reasons for religious education, we have yet to discuss our most potent arguments. We shall unfold them in the following review of some present substitutes for teaching religion and morality.

The Moral Teachings of the Public Schools Are Inadequate. It is quite true that the public schools do attempt to teach morality through the personality of the teacher and the work and tone of the school. They endeavor to develop the school virtues of industry, obedience and social adjustment, as

well as other specifically moral virtues. And, surely, if there is not greater immorality and irreligion among the youth of our land today, it is owing in great part to the good example and character of the average public school teacher.

But while the child under such instruction may be fashioned into a citizen of this world, yet, no matter how cultured he may be, even if he measures up to Newman's famous definition of a gentleman,[33] he is not an educated Christian but a pagan, for he knows not the supernatural. Such instruction teaches virtue only as a human convention; it conceives of morality in terms of service and identifies society with God.

It is quite obvious to all who bear in mind the distinction between morality and religion, between the natural and the supernatural, that such attempts to obtain moral conduct cannot be highly successful. Ethics teaches what is right and what is wrong. Some schools of ethics offer utility, human convention or right reason as their only motive. But unless religion and God's eternal laws and sanctions stand behind the right and wrong, right and wrong are at the mercy of fallible human reason, of human convention, of mere utility and the passions of men.

The Inadequacy of the Sunday School. The Sunday School[34] has been the mainstay of those churches which have no parish school. Of the nearly twelve thousand Catholic churches in this country that have resident pastors, only slightly more than half have a parish school.[35] And, of course, many parishes having schools are unable to provide seats for all their children. Many public school children, therefore, whether Catholic or not, must depend upon the Sunday School for their formal religious instruction.

The Catholic Sunday School as it functions is open to much criticism. It is impossible to get all to attend it who should. Many of our children who do come quit after First Communion. The rest leave after Confirmation. The adolescent is thus left without formal religious instruction and discipline. Parental co-operation is hard to secure, and the catechism is not studied

during the week. Few parishes have women devoted and intelligent enough to be entrusted with the responsible and difficult work of religious instruction. We shall criticize the *theory* of the Sunday School in our final argument.

As for **the non-Catholic Sunday School,** we shall be content with a statement from President Butler of Columbia University, contrasting that Sunday School with the Catholic Parish School: "The so-called Sunday schools of the Protestant churches, with here and there honorable and highly commendable exceptions, are, educationally speaking, of little avail, and it would be no exaggeration to describe their influence as factors in religious education as almost negligible." [36]

The Inadequacy of the after-School Classes in Religion. We referred previously to this movement.[37] It has assumed national proportions only recently. Almost fifteen years ago it was discovered that of the 160,000 Catholic children in the New York public schools, less than one fifth attended Sunday School.[38] Confraternities of Christian Doctrine were formed, and religion was taught on week-day afternoons. Other denominations accepted the idea, and in many other States and cities the public school authorities now co-operate once or twice weekly in dismissing the Catholic, Protestant and Jewish children to the churches or schools of their respective denominations. In these places the children are taught their religion and prepared for the Sacraments, generally by devoted public school teachers. It does seem that theoretically and practically such procedure is superior to the Sunday School. It actually brings many children to religion classes, and it associates religion more with daily life. The fact that its teachers of secular subjects also know and practice its religion, influences the child.

Yet, neither the attempts at moral teaching in the public schools, nor the Sunday School nor the after-school classes in religion can be entirely satisfactory since they are makeshifts that rest upon a false philosophy hurtful to the children of the nation and to the nation itself. And, in exposing that false

philosophy, we state our final arguments in favor of that religious education which only a denominational school can offer.

The Very Separation of Religion from Secular Education Is a Form of Religion Itself. A system that brings the child into the classroom for secular instruction daily and sends it out once or twice a week for religious instruction says to the child that religion has no place in education; that between religion and the everyday affairs of life there is fixed an impassable gulf and that religion is merely a seventh-day appendage to life.

This unhappy divorce sets knowledge against religion at the very dawn of intelligent life when the mind stirs and grows. It divides the soul into antagonistic realms, and knowledge and virtue, disunited from the start, are regarded as unrelated to each other.

But the Church insists, on the contrary, that religion is life itself; that it embraces *all* our relations to God, neighbor and self; and that it gives us the light needed to see *all* truths in their proper perspective. She insists, with the scholars of all ages, that education involves the training of the whole man and all his faculties, for it is a most unnatural thing to separate religious ideas from the great mass of human knowledge. And so she substitutes the direction of life for the habit of drifting in life; and she teaches self-control and the discipline of our social and spiritual powers for ourselves and for others.

The Church has a ready instrument to accomplish these purposes of correct education in her school system.[39] In it the pupils learn about the flowers and birds and rainbows, and, indeed, as well as in other systems of education. For, in learning about the birds and flowers and rainbows, the children learn also of the good God who put the sweet note in the bird's throat and painted the lily and hung the gorgeous rainbow in the sky.

Thus, the true story of education rests not on a divorce, but on a correlation of the two fields of knowledge, religious and secular.[40] It regards them as they are, aspects of the one truth that is ultimately God. The true teacher of science, art

and literature will keep in mind that these subjects take their characteristics of truth, beauty and goodness from their foundation in God; and that they take their value from the fact that they are expressions of His Nature as well as means of union with Him. Only this unification and knitting together of all knowledge by religion can make education a satisfying, psychological and logical whole. Neither the non-Catholic nor the Catholic Sunday Schools, nor the after-school religion class nor the public school can strive for this objective as well as the denominational school where religion forms an integral part of every subject in the curriculum.[41]

TOPICS FOR DISCUSSION AND REVIEW

1. Contrast the spirit of the early schools with our present public schools. Contrast the spirit of the latter with our parochial schools.
2. Explain historically the change that took place a century ago in public policy toward the schools.
3. Why should the Church interest herself in education?
4. Briefly, what religious, moral, patriotic and pedagogical advantages has the denominational school over the public school?
5. Over the Sunday School?
6. Over the after-school week-day religion classes?
7. Why is the parochial school more American than the public?
8. Why cannot morality be taught independently of religion?
9. Why cannot mere knowledge make people moral in their conduct?
10. Discuss: Religion can control conduct only if its concepts are built into life from childhood. (Cf. "Correlation," Part IV, Chapter VII.)
11. Is religious education merely a phase or part of education? a set of conventions? of restraints? or a vital part of life itself? (Cf. "Knowledge Aims," Part II, Chapter I, and its Supplement.)
12. Give a true definition of the function of education.
13. Discuss the contributions of religious education to worthy citizenship.
14. Report back to class on the remarks in the General Supplement relative to this chapter.

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NOTES

[1] ". . . The foundation of the Catholic parish school system in the United States dates from the early years of the Maryland Colony."—Burns, *Growth and Development of the Catholic School System in the U. S.,* 14.

"In the early days of the Republic they [the Catholic schools] were opened as free schools in large cities like Baltimore and New York whenever the parish funds allowed."—McCormick, *History of Education,* 386.

[2] The *Official Catholic Directory* (P. J. Kenedy & Sons, 1928) lists 2,281,837 children attending parish schools. The following excerpt from a letter, Oct. 10, 1928, to the author from Mr. Francis M. Crowley, Director of the Department of Education of the National Catholic Welfare Conference, gives figures based on biennial surveys since 1920 and supplies "the following reliable estimates for the school year 1926: The total number of Catholic children of elementary school age is approximately 3,962,000. Of these, 2,179,128, or 55 per cent., are enrolled in Catholic schools, and 1,782,872, or 45 per cent., in public schools. There are approximately 571,454 Catholic children in high schools at present. Of these, 349,337, or 61 per cent., are enrolled in public schools, and 222,117, or 39 per cent., in Catholic schools.

"The following estimates have been submitted to us by Dr. Frank M. Phillips, Chief, Division of Statistics, U. S. Bureau of Education: Number of children in public elementary schools in 1928: 21,000,000. Number of children in public high schools in 1928: 4,125,000."

Cf. also Francis M. Crowley, "Catholic Education Since 1920," *America* (June 30, 1928), 272. In *America* (Jan. 5, 1929), "The Year in Education," the same author estimates 2,263,592 students to have been in Catholic elementary schools and 225,295 in our secondary schools during 1928. Cf. also Statistical Survey of Education Bulletin (1928), No. 12, Department of the Interior.

[3] This fact suggests another interesting point: "The Mission schools as established by the Spanish Franciscans in Florida and New Mexico were in existence in 1629, 'four years before the establishment of the oldest school in the Thirteen Eastern Colonies.'" McCormick, *op. cit.,* 380.

[4] "The type represented by Massachusetts is that from which it is believed the modern common school takes its origin. It, too, in the beginning was a Church or denominational school, for Church and State were then united in a common purpose." *Ibid.,* 381. ". . . there gradually developed a system of assessments and, in the first quarter of the eighteenth century, the school was or could be supported by public funds." *Ibid.,* 382.

[5] Brother Chrysostom, F.S.C., *Development of Personality,* Foreword, viii. See also Supplement.

[6] The Public School Society was a private sectarian corporation. Cf. also Rev. George Johnson, "Fundamentals of Education," *Commonweal* (Oct. 7, 1925).

[7] Cf. Johnson, *loc. cit.*

[8] Brother Chrysostom, *op. cit.,* ix.

[9] *Ibid., op. et loc. cit.*

[10] McCormick, *op. cit.,* 340-2; cf. also Burns, *op. cit.,* Chap. IX.

[11] Burns, *op. cit.,* 375.

[12] In answer to the question: How did the Protestant American parents come to allow the complete exclusion of religion from the public schools, changing their atmosphere from Protestant to secular, the Rev. Jas. A. Burns, C.S.C., Ph.D., tells us on page 15 of his *Catholic Education* that the abandonment was gradual; that moral instruction on a purely naturalistic basis remained; that Christian standards of conduct still obtained in the school as they did in daily life and that the parents relied on the Sunday School. In his *Growth and Development,* 217ff., Father Burns traces the development of the State's conception that since the work of the school was entirely secular, parochial schools are purely private institutions, and that the State, not the parent, was primarily responsible for the education of the child. He parallels this with an exposition of the Church's view that education is the right of the parent, and that since true education is essentially spiritual, the control of the education of her children rests with the Church.

The famous Oregon School Case represented a recent attempt to compel attendance at public schools and so close the parochial school. In declaring the law of that State unconstitutional, it is a pleasure to note that the Supreme Court took the stand that the "child is not the mere creature of the State."

[13] S. C. Parker, *General Methods of Teaching in Elementary Schools,* Chap. II, "Broadening Purposes of School Activity," 18, 19.

[14] *Ibid.,* 27.

[15] Cf. The Superintendent's 28th Annual Report (1925-6), pp. 70, 71, and 29th Annual Report (1926-7), pp. 65-80. The official Course of Study in Moral Education and the Syllabus on Manners and Conduct are to be superseded soon by a syllabus on character training.

[16] Sister Josefita Maria, Ph.D., has done a splendid work in ascertaining the present status of the Bible in public schools, as well as the religious education provided by Protestants for their children by means of Sunday Schools, Week-Day Church Schools, and Vacation Bible Schools and the attempts made by Catholics in the same field.

The evidence presented in her thesis, "The Status of Religious Instruction for Children under 16 years of age with special Reference to Pennsylvania" (1925), shows, according to her summary on page 112:

1. That the majority of the States recognize the desirability of Bible reading in the public schools, but are opposed to sectarian instructions.
2. That a system of co-operation between the public school and the Churches is feasible and practical.
3. That various religious denominations are being aroused in an increased degree to the necessity of inspiring the educational forces of our country with religious ideals and the sense of the need and value of religious instruction.

The Rt. Rev. James H. Ryan, D.D., says in *Thought* (Sept., 1927), 207: "The Week-Day Religious Education Movement," "From the mass of conflicting decisions and opinions, it is impossible to draw any safe conclusions for the country as a whole. In general, however, the movement seems to be gaining both legislative and judicial approval."

[17] For a résumé of the legal processes involved in declaring this dismissal and co-operation legal in New York State, cf. *The Catholic World* (Jan., 1923) 551; (March, 1926) 842; (April, 1926) 121 and (June, 1927) 409, under the title: "Religion and the Public Schools." Cf. also *Cath. Ed. Assoc. Bulletin,* XXIII, 436.

[18] Chapter II, "An Historical Outline of Catechetics."

[19] *Decreta Conc. Prov. et Plen. Balt.,* n. 34; Burns, *Growth and Development,* 182; A. J. Emerick, S. J., "Plenary Councils and Catholic Schools," *America* (June 13, 1925), 203; and editorial, "The Councils on Catholic Education," *America* (June 30, 1928), 270.

[20] *Dec. Conc. Prov. et Plen. Balt.,* n. 13.

[21] *Ibid.,* n. 199.

[22] In the *Christian Advocate* (June 2, 1927).

[23] *Idea of a University,* Disc. V, "Knowledge Its Own End," 121.

[24] "At the World's Sunday School Convention in Washington in 1910, a distinguished delegate made the statement that 75% of all the boys over 13 years of age in the Protestant Sunday Schools of the United States are lost to the church, and never make profession of faith. The calculation . . . appears to have been agreed to by most of the delegates present."—Burns, *Catholic Education,* 21. The situation seems not to have improved much since.

"The Inter-Church Movement of thirty Protestant denominations recently reported that '27 million children of the United States do not attend any Sunday, parochial or congregational schools.' " Bishop Noll, *Ready Answer,* 48. Burns, *op. cit.,* 20, says "not over 50% of the children of the United States attend Sunday School."

[25] Cf. Chrysostom, *Development of Personality,* Introduction, *passim.*

[26] Annual Report (1925) 47.

[27] Hon. Arthur Somers in a published address, "Religious Education," delivered at the Central Congregational Church, Brooklyn, Jan. 4, 1925.

[28] Quoted by H. G. Andrews in "The Menace to Christian Education," pamphlet (Fordham University, 1920).

[29] Quoted by *America* (May 28, 1927), as reported in the *New York Times* (May 16, 1926).

[30] Farewell Address, Sept. 17, 1796, from *Messages and Papers of the President,* I, 212.

[31] Quoted by the *Catholic World* (July, 1927), 536, "The Ball and the Cross."

[32] Address to the Annual Council of the Congregational Churches, Washington, D. C., Oct. 20, 1925.

Quoting also these same words, Rev. W. F. Lawlor, Supt. of Schools, Diocese of Newark, appositely comments in his 17th Report (1926-27), 15: "Such testimony from the highest executive in the land is inferentially equivalent to a postulate that our state system of education, despite the many and exceedingly worthwhile features which its purposeful purview embraces, is lacking in an element indispensably requisite for complete success."

[33] *Idea of a University,* Disc. VIII, Sec. 10.

[34] For the origin and appropriateness of this title, read Archbishop Messmer's *Spirago's Method of Christian Doctrine,* 9.

[35] According to the *Official Catholic Directory* (P. J. Kenedy & Sons, 1928), there were in the United States 11,699 churches with resident priests; 6,175 missions with churches; parishes with schools, 7,061. According to Father Carr, of Buffalo, only about thirty-five per cent. of the Catholic children in public schools are being reached by present Sunday School methods (quoted by the Rev. J. A. G. Grady in "The Parish Census," *Eccles. Rev.* Jan., 1929, p. 34).

[36] Annual Report, *loc. cit.*

[37] Cf. notes 16 and 17.

[38] *Cath. Ed. Assoc. Bulletin,* XXIII, 358; for the condition of non-Catholic children, cf. note 24; for similar attempts in the past century, cf. Burns, *Growth and Development,* 248ff.

[39] Burns, *Cath. Sch. Sys. in the U. S.,* 17ff., develops the three principles for which the Catholic school system of education has stood in every age: will training, educative value of religious knowledge, and the religious atmosphere.

[40] Cf. "Correlation," Part. IV, Chap. VII.

[41] Cf. "Knowledge Aims," Part II, Chap. I, and its Supplement.

"What is to be thought of the omission of religious instruction altogether in the school, and its relegation to the Sunday School? . . . the result of this omission will be that the ideas derived from the secular school will tend to remain without causal connection with the pupils' mind. Not that the two sets of ideas, secular and religious, will remain in the mind altogether unassociated. . . . *But the respective processes of apperception,* secular and religious, are without connection; and the advantage that would be gained by their correlation—precisely the same as is gained in the case of the secular studies by *their* correlation—is altogether lost."—Burns, *Catholic Education,* 39.

CHAPTER II

AN HISTORICAL OUTLINE OF CATECHETICS

Catechetics, or the theory of catechizing, gives to the catechist, or teacher of religion, directions on how and what to instruct in Christian Doctrine, as well as on how to train for character.

Catechetical instruction is that which takes place *orally,* i.e., by word of mouth.[1]

All instruction implies a communication of ideas by the instructor to an attentive disciple. Particularly is this true of religious instruction. "Faith then cometh by hearing; and hearing by the word of Christ."[2] When certain disciples were asked by St. Paul at Ephesus if they had received the Holy Ghost, they replied: "We have not so much as heard whether there be a Holy Ghost."[3] There must, then, be instruction and consequent knowledge, before grace, enlightening the intellect and prompting the will, prompts the "I believe." In order that people may believe and be saved, the Church has ever carried out the command addressed to her: "Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you,"[4] chiefly by oral instruction.

Oral or catechetical instruction has always occupied a position of prominence in the scholastic methods of all teachers. The final step in such instruction was necessarily a testing of the knowledge acquired or a suggestion of its further application. This called for question and answer. Thus Socrates (469-399 B.C.) led on his pupils from known to unknown truth by drawing out premises to their conclusions. He was perhaps the first to make famous this dialogue form of learning. He was concerned, however, more with intellectual subtleties and often failed to reach the goal of his inquiry; whereas, the Christian

catechist's function has ever been to impart truths above man's natural abilities and to base on them a Christian mode of living.[5]

We find traces of this, the term of catechetical instruction, in ancient Hebrew history. Question and answer are embedded in the ritual of their Passover supper.[6]

Our Divine Saviour also made telling use of question and answer, as we may read, in the Gospel incidents of Christ with the Doctors,[7] with Nicodemus,[8] the parable of the Good Samaritan,[9] the Coin of the Tribute,[10] the Samaritan Woman,[11] etc.

Catechetical Instruction in the Early Church. In the second chapter of the Acts of the Apostles we have a summary of the religious or catechetical instruction in its broad sense. It is both doctrinal and moral, for its hearers are asked to believe and to repent. Scattered through the Acts of the Apostles[12] are other examples of the earliest instruction in Christian doctrine.

In those early days there were no catechisms as we have them now, composed of question and answer; but very early we do find formulae and stereotyped questions and answers. Our Divine Saviour gave His Apostles the Lord's Prayer with the injunction "when you pray, say."[13] Pious tradition tells us that the twelve Apostles composed the Apostles' Creed.

Such formulae were given for the sake of convenience and to preserve the faith of the neophytes. From the very beginning, Christian doctrine was tampered with and the Church was forced to great definiteness in the terms with which she clothed her sacred doctrines. Later, in the Arian controversy, the whole world was split in two over the smallest letter in the Greek alphabet, for upon that letter swung the doctrine of Christ's divinity. Indeed, the Lord had warned against false prophets, and St. Paul, in turn, warned Timothy to avoid profane novelties of words and to "hold the form of sound words which thou hast heard of me."[14]

In this early Christian time the content of the religious instruction was principally a synopsis of the more important

facts of revelation. And these were drawn from Bible History. Eventually these doctrines also came to be stated in clear, abstract propositions. So condensed, they served admirably, as we have just indicated, for catechetical purposes, as so many norms of the divine truth or shibboleths for Christians. We must bear in mind, however, that explanation was always used to make the propositions concrete, living and applicable to life.

The Catechumenate. Much of early Christian instruction centered about the catechumenate. An understanding of that institution will aid in appreciating the religion teaching of that period.

Early Christian education was almost exclusively religious and moral. Intellectual proficiency was made secondary. And this, for the reason that the Church, then as now, was interested primarily in teaching men to live. The condition of the times demanded a social and moral regeneration rather than an intellectual renaissance. Moreover, many early Christians did not feel the need of higher intellectual or artistic culture.[15] When the resources of the home proved insufficient to accomplish her purposes, the Church established schools of her own. The purpose of these early schools was to supplement the organic teaching of the Church and to safeguard the faithful against the vices and errors of paganism.[16] The chief function of these schools was the preparation, before reception into Christianity, of the converts from paganism. These candidates were called "catechumens."

As early as the latter half of the second century, we find these catechumenal schools well organized. From that period on, literature abounds indicative of the intellectual, ascetic and liturgical preparation of the catechumens.

The candidates for Baptism were divided into two classes. The inquirers had to leave after the sermon in the Mass, and the more advanced, or the catechumens proper, left before the beginning of the Mass of the Faithful. When the latter proved worthy, they were more intensively trained and called *com-*

petentes, those seeking baptism.[17] They, in turn, underwent another probationary period during Lent. Baptism concluded it, generally on Easter night, but the ceremonies of the whitely-dressed neophytes continued till Low Sunday, *Dominica in Albis.* The newly-baptized were immediately confirmed and admitted to the Lord's Supper. The *disciplina arcani,* or knowledge of the Christian mysteries, was no longer withheld. The decline of the Catechumenate as an institution became more noticeable from the fifth century on. The increasing numbers of converts could not be put through the old discipline and it was therefore shortened; the days for conferring Baptism were increased; and the practice of infant baptism grew. The Liturgy of Baptism and of Holy Week is full of reminiscences of this ancient institution.[18]

Two types of instruction held sway in the early catechumenal schools. Both methods were mainly oral and narrative. The memory was not overstressed, and the will was appealed to mainly through the imagination and emotions. *St. Cyril of Jerusalem* (A.D. 315-386) began with the statement of the truths and then explained them.[19] St. Cyril, before becoming bishop of Jerusalem, had been chief catechist in the Catechumenate of that city. His twenty-four catechetical discourses contain an introduction, eighteen lectures to the candidates for Baptism and five instructions given after Baptism.

Origen (A.D. 185-254), head of the catechetical school[20] of Caesarea, and *St. Augustine of Hippo* (A.D. 354-430) began with Biblical history and out of it evolved the truths of religion. Of all the methods of Christian instruction that have come to us from antiquity, that of St. Augustine, *De Catechizandis Rudibus,* or the "Catechizing of the Uninstructed," is the most systematic, so far as methods are concerned, and it is the most famous.[21] Upon the Saint's work are based all subsequent works on catechetics. It was used in the monastic schools of Ireland, Spain, France, England and Germany throughout the Middle Ages, and, even in our own day, its influence is felt. The work devotes fourteen chapters to theory and thirteen to the practice of cate-

chizing. The deacon Deogratias complained to St. Augustine of weariness and of difficulty experienced in treating so often of the same points. The Saint, encouraging him, reminded him that, though the story be familiar, it is not so to the convert, and he recommended taking the hearer's point of view. This will cause the catechist to speak so that the hearer, "hearing shall believe, believing shall hope, and hoping shall love." He stressed the utility of question and answer in ascertaining the convert's state of mind and motives. St. Augustine likewise utilized for religious instruction many other sound principles of pedagogy and psychology, as, for example: not to confuse the candidate with too much matter; to have but one central theme, the love of God; to give, as far as possible, individual instruction; to look to the candidate's bodily comfort; to keep up interest, cultivate cheerfulness and combat weariness. Finally, after calling for modesty, humility and authority, on the part of the catechist, the Saint gives the matter, or curriculum, for the instruction.

The Religious Instruction of the Young. Even in the early days, when infant baptism was a rarity, there was religious instruction for the children in their homes. In the absence of parents, godparents took their place. They in turn were instructed in church and school by clerics. Doubtless the Scriptures were also read and popularized for the children by good women, the nuns as it were of those days. The narrative method was employed and there was no overmemorizing. Nothing like the modern catechism existed.[22] When the persecutions ceased and infant baptism became more general, the elementary instruction became more systematic, particularly in preparation for confession and Holy Communion. This preparation took place either in the church, at the parsonage or in the parish school.[23]

The Early Middle Ages. The Emperor Charlemagne, (A.D. 768-814) founded parish, cathedral and convent schools intended for religious instruction but later used for teaching reading, writing, arithmetic and singing.[24] Mystery plays, pictorial representations on the walls and windows of churches, houses and cemeteries, the Bible of the Poor,[25] were in frequent use. Con-

fession books and "mirrors" also had a long vogue. Great stress was always laid on a proper knowledge of the formulae of the instruction. These were based on the Capital Sins, Decalogue, Lord's Prayer, Creed, Hail Mary, Works of Mercy, etc. Carved on wooden tablets, they were hung in conspicuous places. In fact, "we may therefore confidently assert that in the Middle Ages the catechism was taught and learned by way of prayer." [26]

Alcuin, or Flaccus Albinus (735-804), is prominently associated with Christian education in the early Middle Ages.[27] He had been headmaster of the school at York before he was invited to preside over the Palace School as Minister of Education in the Kingdom of the Franks. His educational reforms are of more interest to the student of the history of education, but he had, as well, a great influence on religious instruction. It was he, probably, who originated the Latin explanation of the Lord's Prayer and the Creed, after which all catechetical instruction during the Middle Ages was patterned.[28] His was the first manual resembling the modern catechism. Some of it is in dialogue and the rest in rhyme.[29]

Jean le Charlier de *Gerson* (1364-1429), so called from his birthplace in the diocese of Rheims, succeeded to a position, Chancellor of the University of Paris, very similar to that of Alcuin. He was a great educator and churchman and was possessed of a tender and beautiful character. He was always most interested in the problem of religious training. Among his many treatises, that on the religious training of children, entitled "Leading the Little Ones to Christ," is of most interest to us. It was written at the end of his days, which he spent teaching poor children. The tract sets forth his principles in four chapters: on the necessity of bringing children to Christ; those who scandalize them and thwart their coming; the zeal of those who bring them; and his more personal views and methods.[30]

The Reformation Period. Speaking of this time, Archbishop Messmer says, "Religious instruction of children and the unlearned was in many places badly neglected 'through the careless-

ness and indolence of the clergy'—the mode of teaching became simply mechanical routine."[31] Yet, we may well hesitate before saying that such was the universal condition, for Cardinal Gasquet, the great research scholar of this period and its antecedents in England, tells us that in that country, every priest in care of souls was obliged, from 1281 on, "to instruct the people in the vulgar language, simply . . . in the articles of the Creed, Ten Commandments, the Evangelical Precepts, the Seven Works of Mercy, the Seven Deadly Sins with their offshoots, the Seven Principal Virtues and the Seven Sacraments."[32] He writes also ". . . much of the real religious instruction in pre-Reformation days . . . had to be given at home by parents to their children."[33] And, again, he says, ". . . in pre-Reformation days the people were well instructed in their faith by priests who faithfully discharged their plain duty in their regard."[34]

The high school student today is familiar with the description of the average priest of Chaucer's time:

> "But riche he was of holy thoght and werk.
> He was also a lerned man, a clerk,
> That Cristes gospel trewely wolde preche;
> His parisshens devoutly wolde he teche."[35]

Up to the time of the Reformation, preaching as well as catechetics had been a blend of dogma and moral instruction and appeal. There was little difference between preaching and catechizing. Neither was so logically systematized as at present, and both were warmer and more persuasive. But after the Reformation, the great theological syntheses of the Middle Ages made their abstract and critical influences felt. The apologetic element was stressed, and the emotional appeal ignored. Explanations of the Faith became clearer and more precise in order to preserve the faithful from the sophistries of the reformers; but faith became with many a less intimate and living thing. And the change from the persuasive and appealing to the informative and academic was a distinct loss.

St. Peter Canisius, S.J., was one of the outstanding champions of orthodoxy and had, moreover, a great influence on later

catechetics. He was the author of three Latin catechisms. The term "catechism" was now applied for the first time to a book containing religion instruction by question and answer. It was Luther who first made use of the term, probably at the suggestion of Melanchthon. There were, of course, many catechisms in existence since the time of Alcuin, as we have indicated.[36] St. Peter Canisius adopted the strategy of using the same term for his works. His largest catechism appeared in 1555 and was revised in 1566. In 1556 a small catechism appeared and was translated into German in 1558. Midway in size, a third was issued in 1559 and was translated into German in 1563.[37] These catechisms were divided into the Creed, Prayers, Commandments, Sacraments and Christian Justice. The methods of the Saint urged adaptation, kindness, prayer, individual care and frequentation of the Sacraments. The Canisian catechisms were dominant in Germany until the eighteenth century and they were the basis of others. The recension of one of them, published in 1714, was incorporated in the Catechism of Mainz, 1760. A later revision of this served as the nucleus of Father Deharbe's, S.J.[38]

The Council of Trent (1545-1563). Luther's catechism, hymns and sermons had influenced his followers far more than his educational views.[39] His doctrinal errors, the widespread religious revolt and the intention of correcting and reforming Church discipline were the prime reasons for convoking the Council of Trent. It was wisely decided by the Fathers that instruction of the people in Christian doctrine should be furthered as much as possible.

The Roman Catechism. It had been the intention of the Synod to edit a compendium of Christian Doctrine for the people. Failing to do this, there was issued the famous "Roman Catechism for Parish Priests" in the year 1566. It explains in four parts, the Apostles' Creed, the Sacraments, the Ten Commandments and the Lord's Prayer. It is not a school book, but a manual for the catechist. In answer to the spirit of the day, it was polemical and scholastic. It brought about a much-needed

uniformity in teaching Christian Doctrine, and its explanation to the faithful was enjoined on all pastors. The Roman Catechism formed the plan of all the best catechisms of modern times. As a source book, too, its influence is felt today. Cardinal Newman, for instance, said, "I rarely preach a sermon, but I go to this beautiful and complete catechism to get both my matter and my doctrine."[40] St. Charles Borromeo headed the group of distinguished theologians who composed it. Many translations of it were made soon after its appearance. And many handbooks and teachers' aids also came to be published.

Blessed Robert Cardinal Bellarmine (1542-1621), an Italian Jesuit, did for Italy what St. Canisius had done for Germany. At the order of Pope Clement VIII, he wrote in 1598 his Little Catechism. It was officially approved and translated into other tongues. Its divisions follow those of St. Canisius, but it is also in question and answer form. Somewhat added to, it is used in Italy today.[41]

Other Agents of Catechetical Progress. The influence of the Roman Catechism was supplemented by the *Confraternities of Christian Doctrine,* founded by Mark de Cusani at Rome in 1560. These sodalities for the religious instruction of children and adults soon spread throughout the world. They do much good today.

This period was also significant for the rise of a number of *Religious Orders and Communities* dedicated to the religious education of youth. The influence of the Jesuits and their catechisms has been already mentioned. St. Joseph Calasanctius founded the Piarists, or Regular Clerics of Pious Schools, in 1600. The Ursuline Nuns came into existence under St. Angela Merici in 1537. The Fathers of Christian Doctrine arose in 1597. The Congregation of Notre Dame was founded by Bl. Peter Fournier in the same year. Many other female congregations were also founded for the same purpose.

The Brothers of the Christian Schools, founded in 1681 by St. John Baptist de LaSalle (1651-1719), deserve special men-

tion. To the Saint must go the credit for a practical working out of the simultaneous or class method of teaching, which others, a century earlier, had first tried. He also established the first normal school for lay teachers in elementary schools.[42]

In the Nineteenth Century, catechizing declined under the influence of rationalism. Catechizing tended to become socratic, implying, falsely, that the truths needed only to be drawn out of the child's mind. It tended also to be ethical only, destroying the value and authority of revealed truth. This was the period of the religion of Reason. Texts of the standard catechisms multiplied and had little similarity.[43]

There were, however, many champions of the orthodox text and method. Two deserve special mention. *Father Joseph Deharbe,* S.J. (†1871), an Alsatian, issued three editions, small, medium and large. He drew largely on the Canisian catechism but he changed the old order of the text to Faith, Commandments and Means of Grace. He also used questions and answers. Monsignor *Dupanloup,* Bishop of Orleans (†1878), followed the Canisian arrangement in "The Christian Catechism." His "Ministry of Catechizing," published in 1868, is a more famous and fuller development of the Method of St. Sulpice.

The Vatican Council (1869-70). Reform of the situation was earnestly sought by this Council and doubtless would have been accomplished had not the Council's adjournment been forced by the fall of Rome and the passing of the temporal power. The Council did, however, project a uniform catechism for universal use among children. Blessed Cardinal Bellarmine's Little Catechism was suggested as the standard.[44]

Recent Papal Pronouncements on Instruction in Christian Doctrine. The occupants of the chair of Peter have always striven for the improvement of the religious instruction of both adult and youth. Perhaps the most outstanding is the learned Benedict XIV (1675-1758), who issued probably more letters, instructions and encyclicals on the subject than any other Pontiff.

In our own day efforts to promote the instruction of old and young in Christian doctrine have kept pace with efforts to bring about a simplification in and a unification of such teaching. The Papal Encyclical *Acerbo Nimis,* issued by Pope Pius X on April 15, 1905, took for its subject the teaching of Christian Doctrine. Pope Benedict XV renewed the effort of the Vatican Council to unify the teaching of religion.[45] His Holiness Pope Pius XI in 1923 established an Office in connection with the Congregation of the Council to promote this same object. In 1924 all Ordinaries were co-operating with this Office. The work of the unification of catechetical teaching is tremendous because of the diverse mentalities, languages, customs and social strata that make up the Church universal. Doubtless great good will come of the project.

TOPICS FOR DISCUSSION AND REVIEW

1. Define "catechizing." Was its original method confined solely to question and answer?
2. Did Christ impose on the Church the duty of teaching religion? Why?
3. Which is the more effective in the teaching of religion: question and answer, or instruction? Of which does catechizing, properly speaking, make more use?
4. Give instances of the catechetical methods employed by Socrates, the ancient Jews, Our Lord, the Apostles, the public schools of two generations ago.
5. Contrast the socratic and catechetical methods. Which is better for religious instruction?
6. What are the merits and defects of the catechetical method?
7. What was the Catechumenate?
8. In what respect is the Sunday School a substitute for the catechumenal school? The catechetical, for our higher seats of learning?
9. What points of St. Augustine's method can you use today?
10. What religious training did children receive in the early Church?
11. Describe the origin of the first catechism. Of the first use of the word "catechism" for the text-book.
12. What other means had adults of learning religion in the Middle Ages?
13. Describe the work and influence on Catechetics of Alcuin, Gerson, St. Peter Canisius, S.J., Blessed Cardinal Bellarmine, S.J., the Religious Orders and Congregations.
14. What necessary but unfortunate turn did preaching and catechizing take in the Middle Ages? How can they be restored to a better basis?

15. What did the Councils of Trent and of the Vatican do for catechetical instruction?

16. Describe the activities of the recent Popes in this matter.

FURTHER READING REFERENCES

Catechism of the Council of Trent.

Cath. Ed. Assoc. Bull., "The Unification of Catechetical Teaching," XVI, 261.

* Cath. Encycl., "The Roman Catechism," XIII, 120.

Catholic Mind, "A Single Catechism: Its Advantages and Disadvantages" (Sept. 22, 1905).

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Drane, A. T., *Christian School and Scholars.*

* Gatterer, Rev. M., S.J.—Krus, Rev. F., S.J., *Theory and Practice of the Catechism, passim.*

MacEachen, Rev. R., "The Unification of Catechetical Instruction," *Ecclesiastical Review* (March, 1918), 249.

* Marique, P., *History of Christian Education,* I and II, *passim.*

* McCormick, Rev. P. J., *History of Education, passim.*

* Messmer, Most Rev. S. G., *Spirago's Method of Christian Doctrine, passim.*

Shields, Rev. T. E., *Philosophy of Education, passim.*

NOTES

[1] κατηχεῖν: to instruct orally; to teach by word of mouth. Thus in Liddell and Scott Greek-English Lexicon, 786, "κατήχησις, instruction by word of mouth." Cf. Gatterer-Krus, *Theory and Practice of Catech.,* 7ff. The *Cath. Enc.,* V, 75, adds, apparently without warrant, "especially by questioning and answering." The "instruction" of the English translation is always from the same Greek root in Luke i. 3, 4; Acts xviii. 25; 1 Cor. xiv. 19; iv. 17; xv. 1-11; Gal. vi. 6; Rom. vi. 17; Heb. vi. 1-2. In the early Church, catechization included also prayers, fasting, etc. Since the Middle Ages, the word has come to designate the religious instruction of children.

[2] Rom. x. 17.

[3] Acts xix. 2.

[4] Matt. xxviii. 19, 20.

[5] Cf. Marique, *Hist. of Christ. Ed.,* I, 29.

[6] Cf. Exod. xii. 26ff; Deut. vi. 7, 20.

[7] Luke ii. 46.

[8] John iii.

[9] Luke x. 25-37.

[10] Matt. xxii. 15-22.

[11] John iv. 5ff.
[12] Chaps. iii., vi., viii., x., xiii., xiv., xvii., xviii., xx.
[13] Luke xi. 2.
[14] 2 Tim. i. 13.
[15] Marique, *op. cit.*, I, 38ff.
[16] Shields, *Phil. of Ed.*, 334.
[17] According to Gatterer-Krus, *op. cit.*, 32, the catechumenate lasted two years in Spain and three years in the East.
[18] Cf. Gatterer-Krus, *op. cit.*, 32ff.; McCormick, *op. cit.*, 10ff.; Messmer, *Spirago's Method of Christ. Doct.*, 487ff.
[19] Messmer, *op. cit.*, 499ff.
[20] The catechetical schools emerged gradually from the catechumenal. The former became Christian academies for teaching philosophy and theology. They, as well as the earlier catechumenal schools, were under the supervision of the episcopacy and the clergy. They also trained the seminarians of those days. The school at Alexandria, established about 179 A.D., was the most famous (McCormick, *op. cit.*, 71; Marique, *op. cit.*, 45ff.). Here, at Caesarea, Rome, Jerusalem, Carthage, and elsewhere, their course of instruction broadened out till it included Greek philosophy and literature, history, dialectics and the sciences. (Cf. Shields, *op. cit.*, 334.)
[21] A recent scholarly translation of it by the Rev. Jos. P. Christopher, D.D., may be obtained from the Catholic Education Press.
[22] Cf. Archbishop Sheehan, *Catholic Bulletin*, Dublin, XVI, 14ff.
[23] Cf. Messmer, *op. cit.*, 504.
[24] Messmer, *op. cit.*, 504; Gatterer-Krus, *op. cit.*, 49ff.
[25] Cf. *Cath. Enc.*, II, 546f.
[26] Messmer, *op. cit.*, 507.
[27] On the efforts of Charlemagne and Alcuin for the religious education of youth, cf. *Cath. Ed. Rev.* (Nov., 1911), 805; (Jan., 1912), 13; (Feb., 1912), 114; (May, 1912), 385.
[28] Cf. Gatterer-Krus, *op. cit.*, 47.
[29] Sheehan, *loc. cit.; Cath. Enc., loc. cit.*
[30] Cf. McCormick, *op. cit.*, 149; Marique, *op. cit.*, I, 151.
[31] *Op. cit.*, 519.
[32] *Eve of the Reformation* (1909), 247.
[33] P. 274. Read this whole Chapter IX on Teaching and Preaching, for the admonitions, synodal, parochial, and those contained in the popular devotional literature, urging pastors and parents to their duty.
[34] *Old English Bible and Other Essays*, 186.
[35] *Canterbury Tales*, Prologue, ll. 479-482, p. 17.—Skeat.
[36] Cf. Gatterer-Krus, *op. cit.*, 50.
[37] We follow the dates of Gatterer-Krus. Messmer, *op. cit.*, 532, differs slightly.
[38] Cf. *Cath. Enc.* XI, 756ff. Cf. next chapter.
[39] Marique, *op. cit.*, II, 110.
[40] *Apologia*, 425.

[41] He wrote also for catechists a more thorough explanation of Christian Doctrine. We meet his Catechism again at the Vatican Council and at the First Provincial Council of Baltimore. Quite possibly also it influenced the Catechism of the Third Plenary Council of Baltimore. Cf. Supplement. Cf. Messmer, *op. cit.,* 535, 556 Gatterer-Krus, *op. cit.,* 55; *Cath. Enc.,* II, 411; V, 81.

[42] Cf. Marique, *op. cit.,* II, 238ff.

[43] Cf. Messmer, *op. cit.,* 539ff.; Gatterer-Krus, *op. cit.,* 61ff.

[44] Cf. Gatterer-Krus, *op. cit.,* 56; Messmer, *op. cit.,* 535.

[45] Cf. Rev. Rod. MacEachen, "The Unification of Catechetical Teaching," *Eccles. Rev.* (Mar., 1918), 249. Cf. same title and author, *Cath. Ed. Assoc. Bull.,* XVI, 261.

CHAPTER III

PRINCIPAL RELIGION METHODS

Method is as necessary in teaching as in the packing of a box. A good packer gets in half as much again as a bad one. Yet, there are no infallible methods for dealing with the human mind, despite the claims of the worshipers at the shrine of methodology. Method has become to some a sort of fetish that would obviate the need of effort. But all achievement, and teaching particularly, requires effort. And no method will ever dispense from the knowledge, zeal and love that must inspire true teaching.

Method is a way, a road, a means to an end. All teaching is done in some way. Is it the right way? A poor teacher with the right method is better off than a clever teacher with the wrong method. All good teaching methods must be based upon considerations of the nature of the mind and must be determined by the nature of the subject taught. General methods of teaching are the principles that apply to the teaching of all subjects. Special methods are those special principles that apply in teaching a particular subject. The teacher of religion should use the general methods that are common to the teaching of all subjects, besides using, in addition, methods that are peculiar to the subject matter of religious knowledge and of religious living.

Methods of the New Pedagogy. The new pedagogy stresses the importance of object lessons, the necessity of adapting the instructions to the child's mental capacity, the functions of interest, attention, motivation and similar teaching devices. It demands that thought be expressed in action whenever possible. It multiplies and strengthens the force of the mental images through multiple sense appeal. It prepares the mind for the

reception of each idea. In a word, it tries to have the mind assimilate truth as the body does food.

Now, these sound characteristics of the new pedagogy are as old as the Church. We observe them in her liturgical practices and we note them in the Gospel teaching of Christ. And we may add that they have been in use in every age and place where religion has been properly taught.

The Method of Christ, the Author of Nature and Teacher of Mankind. Christ knew the capacities and tendencies, the motives and weaknesses of each mind. He knew what form and measure of truth was assimilable and would lead to right action. He prepared the minds of His audience to receive and to adhere to supernatural truth by appealing to their senses and imagination, their feelings and interests. And when their wills finally assented, they had been aided by these other faculties. He drew His lessons from the familiar things of the visible world in order to bring to finite minds lessons of infinite wisdom. His examples are drawn from the things of the everyday life of His auditors; not to adorn His discourse, but to associate permanently with religion the commonplace things of life. Our Divine Saviour's teachings are replete with references to nature: lilies, grass, birds, sparrows, hair of head, grain, wheat, cockle, fig tree, vineyard, vine, mustard seed, house, rock, sepulcher, sheep, fold, harvest, mountain, sun, light, etc.[1]

The Apostles followed Christ in His use of imagery. St. Paul likens life to a race and a prize fight;[2] St. Peter speaks of the devil as a roaring lion.[3] St. James calls the tongue a rudder.[4] Our Divine Saviour, therefore, associated supernatural truth with everyday occurrences and, later, when the facts recurred, so did the truth. We should do similarly in all our formal and informal religion teaching. For example, in nature study and observation, which are the foundations of science, we should not neglect the opportunity to lead the mind to consider God's wisdom and mercy and justice, and so associate faith closely with practical judgment and knowledge. A mind so trained

will see harmony, not conflict, in God's teaching both in nature and in revelation.[5]

We have already been introduced[6] to the principal methods in vogue in the ancient and medieval Church. We shall confine our observations during the remainder of this chapter to the more recent attempts at method.

The Sulpician Method was devised by the Fathers of St. Sulpice, France, nearly three centuries ago, and was made famous by Bishop Dupanloup, of the Diocese of Orleans, in the last century. Its endeavor to arouse the child's curiosity and interests by the use of sensible comparisons, and its moving appeals to the affections, stamp it as a soundly psychological method. It casts itself in somewhat rigid form and lays great stress upon the teacher and her training.[7]

The method has two parts. The first, or catechism proper, consists in a verbatim recitation of the catechism and an explanation of the same elicited by questions and answers. This is followed by an instruction, a reading from the Gospel and a homily thereon. The second part consists of admonitions by the head catechist, hymns and prayers. The whole process requires two hours and takes place preferably in a chapel attached to a church. Two other devices made much of are the game of the good mark, or the questioning in the presence of the class of the child who excelled in the recitation, and the analyses, or written accounts of the instruction, which are corrected and rewarded by the teacher.

The Munich Method arose among a group of celebrated catechists in southern Germany in the last century. It is often called the "psychological method," but the best of the old and all of the new methods attempt religious instruction along psychological lines. Its teaching steps of presentation, explanation and application correspond to and are based upon the child's learning steps of apprehension, understanding and application.[8] The method, in a word, is Herbartian.

The catechism is divided into lessons, themes or units of coordinated and related questions and answers. These are so

arranged that they can be brought under the light of a single story or illustration. The treatment of each unit follows the learning process throughout by preparation, presentation, explanation, combination and application. The child is prepared by connecting the question with the contents of its mind (apperception). The aim is then announced. The presentation illustrates this aim objectively and it is taken from a story or picture, history, liturgy, the life of a saint, etc. The points of the story which bear on the aim are then explained, i.e., the catechetical ideas or concepts are evolved out of the story. The several ideas derived from the lesson are then summed up by synthesis or combination into the catechetical answer. Finally, application is made to the child's life and conduct. This strengthens and deepens the truth.

Thus, the child's mind works through apprehension, understanding and reasoning to application. Thought and action are joined, and the child is taught to live its knowledge. The method is mechanical at first, but it becomes less so as its several stages shade into the continuity of the teaching process.

The Sower Scheme has been recently elaborated chiefly by Father Drinkwater of England, through the monthly *Sower*[9] and several stimulating books and pamphlets. The method of this system is governed by the three periods into which it divides the religion curriculum of pupils who range from five to fourteen years of age. Each period is a survey of the entire religion field and the three periods are, therefore, concentric. The first is the story cycle; the second, the catechism cycle; the third, the history cycle. The scheme uses a catechism only in the middle period, and of that book's four hundred questions and answers, it directs that only one hundred be memorized. The remaining serve for reference. We subjoin the following analysis for the sake of its method suggestions.

From the fifth to the eighth year there is simple, rudimentary talk, pictures and stories leading up to the reception of the Sacraments. All the essentials of Catholic life and doctrine are taught through readers, hymns, songs, stories and conver-

sation, but there is no official catechism. However, the children make their own catechisms, one a year. This book is first built up and explained by blackboard work. Then it is written in note-books and beautified with pictures, texts, prayers and verse. Religion is not taught at a fixed time, but rather by way of correlation with other subjects. This treatment seems ideal, but it requires skillful handling and a flexible curriculum and daily program.

From eight to twelve a text-book or catechism is used. The one hundred questions to be memorized are taken, not logically, but psychologically, according to grades and difficulties. The answers must be had by heart, but first they are built up in the child's own words and then translated into the catechism phrases. Stories from Church history and Scripture, written work, prayers, hymns and play are called into service.

From twelve to fourteen and on, the catechism is used for reference. The central doctrines of the Church are stressed, not in their logical order, but by grouping around Christ, the liturgical year and Catholic practices, with great attention to practicability. Because of the adolescent's need of ideals, he is introduced to as many as possible of the glories of the Faith, and of means to interest in religion. More advanced teaching is also given on the spiritual life, Sacraments, sin, virtues, God's nature and attributes and non-argumentative apologetics on the Gospels, Church history and the Incarnation. Social service and the liturgy receive their proper share of attention.

The second cycle of the Sower Scheme seems more practicable than the third, which is too comprehensive and not as well developed. The Scheme seems also to require a rather unusual ability on the part of the teacher; yet it comprises many exceedingly useful ideas that are workable here and now. The scheme performs a valuable service also in that it emphasizes the practical needs of Catholic life.

Recent Attempts in America at Methods and Teachers' Aids.—The late *Rev. Peter C. Yorke,* S.T.D., of San Francisco, has useful suggestions in his *Guide to the Text-Books of Religion.*

He emphasizes objective and concrete explanation and illustration, visual helps, analyses and questions as aids to intelligent knowledge. He stresses also the training of conscience by applying rules of conduct to cases in daily life, and the training of the will by presenting right motives for action. His text-books for the five-year graded course use the catechism as a core. His method has been criticized for overmemorization, too many technical terms, excessive repetition, etc.[10]

The Catholic University. We group under this title those eminently useful method suggestions on religious instruction that have come from the late Very Rev. Thomas E. Shields, Ph.D., LL.D., and from the present dean of Catholic philosophy in America, the Rt. Rev. Msgr. Edward A. Pace, S.T.D., Ph.D. *Doctor Pace* turns his methods for the teaching of religion on three things—child psychology, the example and teaching of Christ in His parables and the way the Church teaches through the liturgy. In its philosophical aspect, his is quite the most satisfactory plan we have seen; and, though rather general and suggestive than detailed and practical, we have found it useful in this present work.[11]

Doctor Shields' method [12] also contains splendid possibilities for the religious instruction of young children. He organized the curriculum of the first grade around five germinal and fundamental instincts of childhood dependency on the parent. 1. The child begins life with its mother. It loves itself but the self was also mother and is still largely, and, therefore, there is union and love between child and mother. (Christ made love the great law and, singularly enough, all the germ ideas are permeated by it.) 2. Dependence on the mother before and after birth for nourishment and necessities, and later on the father as provider. 3. Protection by the parent from danger. 4. Remedy for pain with the parent. 5. Imitation of the parent. (The Notes from the class of Dr. Pace add No. 6, looking to the parent for knowledge, and No. 7, for guidance.)

These God-given and fundamental tendencies or germ ideas

can serve ultimately to teach relations to God. But they must be sought out and taken in hand from the start and made to co-operate with the developing higher faculties, and put under the governance of reason and will. They cannot be destroyed. But the selfishness of this dependency must be transformed into unselfish independence. Nature transforms, "obediendo vincitur."[13] So transformation takes place by exclusion, inclusion or moderation. The connection of these transformations is the problem of the teacher. The Parables of Christ show how He solved His.

Rev. Dr. Shields treats each of the preceding germ ideas along parable lines. That is, each lesson begins with a nature story. Out of this study (germinal for future science) develops a domestic study of life in the home (germinal for social living) and out of this emerges the religion lesson.

The child is led, for instance, from a consideration of the relations between the mother bird and her fledgling with the broken wing, to a study of the sick child and its mother; and so to the man sick of the palsy, cured by Jesus not only of his physical hurt, but of his spiritual ills as well. In this way the thought of the healing parent fructifies in Christ's healing. What is germinal in each subject is selected by the curriculum and clustered around one religious thought. Thus, while the child develops its germinal instincts, it also refers them to God. Hence there is correlation from the beginning. The Second Book develops the theme of obedience. (The First and the Second Books are being rewritten because they are too advanced for beginners.) From Grade III on, the child uses a reader and a religion book simultaneously. The Third Reader is devoted to social study. The Third Book of Religion covers the question of Redemption. The Fourth Reader is a history of Christian civilization. The Fourth Book of Religion is about the Mass. The Fifth Reader is a study of literature. Songs and artistic pictures are associated with the lessons of the books. There are no questions in the First Book, though they are present at the

end of the chapters in the more advanced books in order to foster the germ ideas. But the Shields Method is a departure from the catechetical method. Yet this method has its use, as we shall see.

The method of Dr. Shields has met criticisms on the score that it does not call for the use of the memory; that its order of nature story, domestic story and religious story would be made more psychological if the domestic story preceded the nature study; and that it can be taught well only by one steeped in the spirit of Dr. Shields. For these and other reasons, a pre-primer and new editions have been promised.[14]

Libica is the name of a method at present being popularized by the Rev. Henry Borgmann, C.SS.R. It derives its name from a combination of *Li*turgy, *Bi*ble and *Ca*techism. This simple and ingenious method studies the lessons of the Faith each year according to the various parts of the Church calendar and in connection with the Liturgy and with the Scriptures. Thus, for instance, the Apostles' Creed is taken up in the second week of September. Father Borgmann's Concordance to the Bible gives the pupil forty-nine Scriptural references to items in the Creed; and his Key to the *Catholic Encyclopedia* gives thirteen references to articles in that work explanatory of the origin, history, authority and contents of the Creed. Likewise, for example, in Advent the Creation and the promise of a Redeemer are studied.[15]

This method has more to do with curriculum than with method proper, and, while it is useful for pupils from the seventh and eighth grades up into the high school, it has not yet been adapted to lower grades. The method represents, nevertheless, a wholesome return to the traditional Catholic system of catechetics as it thrived before it was shunted off its course by the controversial needs of the Reformation, when preaching and catechizing parted company. It has the further advantages of introducing the older pupils to the Bible, Missal and to the *Catholic Encyclopedia.* Though not insuperable, a most difficult obstacle confronting this method is that it calls for co-

ordination between the order and the content of both the catechism's lessons and the Sunday Mass instructions which are prescribed and followed diversely in each diocese.

The Brothers of the Christian Schools published their *Catechists' Manual* in its American dress in 1912. It is primarily a manual for the formation of the catechist in its narrow sense, rather than for a teacher of religion. It is useful on subjects such as exposition, questioning, topical recitation, socratic dialogue and analysis and synthesis. But neither it nor subsequent editions contains much reference to the feelings or conduct expression or those psychological concepts which we find useful.

The Most Rev. Archbishop S. G. Messmer's edition of *Spirago's Method of Christian Doctrine* is a splendid manual for the teacher, hardly equalled since its appearance in 1901.

The Rev. Joseph A. Weigand, in the *Catechist and the Catechumen,* has some useful observations of a general nature in his few introductory pages.

The Sisters of St. Joseph in Philadelphia published their *Course in Christian Doctrine: Handbook for Teachers* in 1904. The work contains practical hints on the content of graded lessons rather than on method. It also tries to avoid the purely catechetical method.

The Rev. Roderick MacEachen's *The Teaching of Religion* has been found useful by some. It takes but a partial view of the subject.

The Spiritual Way by a Religious of the Cenacle presents in twenty inductive lessons a preparation for the sacraments of Penance, Holy Eucharist and Confirmation. Each lesson begins with a laudable attempt to enlist the child's apperceptive masses.

Gatterer-Krus, *Theory and Practice of the Catechism,* exhibits the thoroughness of the Munich method. It is very useful also for the historical study of catechetics.

Very Rev. Felix M. Kirsch, O.M.Cap., and Sister M. Aurelia, O.S.F., have collaborated in producing *Practical Aids for Catholic Teachers.* It contains some very useful devices.

A critical and valuable study of the more important methods

of teaching religion is the subject of *Some Methods of Teaching Religion* by Rev. John T. McMahon, Ph.D. It is useful particularly for the teacher of methods.

There are many other teaching devices and aids noticed in the course of this book.

TOPICS FOR DISCUSSION AND REVIEW

1. Define a teaching method and state its advantages.
2. What do you mean by methods in religion?
3. What are the dangers in the present insistence on method?
4. What characteristics of the new pedagogy do you find in the Gospels? Read St. Luke: x. 25-37; xii. 22-34; xiv. 7-11; 15-24; xv. 1-32; xvi. 1-31; xviii. 1-14; xix. 11-28. St. Matt.: v. 1-48; vi. 1-34; vii. 1-29; xx. 1-16; xxi. 28-46; xxii. 1-22; xxv. 1.30.
5. Discuss (*a*) the characteristic feature, (*b*) the advantages and (*c*) disadvantages of, and (*d*) bring to class for discussion a written synopsis of each of the following methods: Munich, Sulpician, Sower, Libica, Shields.
6. Which parts of the above methods have you been using?
7. Outline briefly a synthesis containing what is best from each of the methods discussed in this chapter.
8. Granted a specific diocesan syllabus, what use can you make of these methods?
9. Criticize: With a good method, little effort is needed to secure good results in religion class.
10. Bring to class a digest of the Supplementary Reading for this chapter.

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NOTES

[1] We shall refer to this subject again in Part IV, Chap. VI, "Association of Ideas."

[2] 1 Cor. ix. 24ff.

[3] 1 Pet. v. 8.

[4] Jas. iii. 4, 5. For other illustrations cf. Marique, *Hist. Ed.,* I, 32; Messmer, *op. cit.,* 476ff.

[5] Cf. "Correlation," Part IV, Chapter VII.

[6] Part I, Chapter II.

[7] The method is explained in *The Ministry of Catechizing* and in *The Method of St. Sulpice,* by Bishop Dupanloup. It has been adapted to Anglican Sunday Schools by the Rev. Spencer Jones in *The Clergy and the Catechism.* Cf. also *Cath. Enc.,* V, 84.

[8] Pp. iv-xv of *The Catechism Explained,* by Rev. J. J. Baierl, set forth the method. Cf. also *Cath. Enc.,* V, 85, and Supplement to this chapter.

[9] Editorship of which he lately resigned. It is now issued from St. Bede's College, Manchester. Cf. "The Sower Scheme," Rev. Francis Drinkwater, *Cath. Ed. Rev.* (Nov., 1925), 520.

[10] An estimate of the usefulness of Dr. Yorke's scheme will be found in McMahon, *op. cit.,* 26ff.

[11] His ideas are contained in his unpublished lectures to his students. He very kindly gave the author permission to use them. Cf. also his, "How Christ Taught Religion," *Cath. Ed. Rev.* (Oct., 1926), 449.

[12] Cf. *The Catholic Education Text-Books on Religion* (Cath. Univ. Press).

[13] "is conquered by obedience to it."

[14] Cf. McMahon, *op. cit.,* 122ff., 166ff.

[15] *Our Sunday Visitor,* of Huntington, Indiana, gives part of its fourth page weekly to this method of religious instruction. The Libica Method can be secured cheaply from the Catholic Encyclopedia Press, New York City, and from John Murphy, Baltimore. Cf. also Supplement C to this chapter. Father Borgmann is working on a catechism that shall embody his methods, and hopes to have it published by Easter, 1929.

CHAPTER IV

THE CATECHISM AND THE CATECHETICAL METHOD

First, we shall resume the history of catechetics, treated in Chapter II, insofar as it applies to our own land. Against this historical background we shall discuss the pros and cons of the catechism and the catechetical method, and the use and abuse of each. We shall conclude with some suggestions that may help toward a solution of this engaging but difficult problem.

I. The Origin of Our American Catechisms

We can easily believe that the handful of scattered clergy was too busy in Colonial times to compose catechisms. They merely adopted those manuals that had proved their worth in the Old World.

Nevertheless as early as 1785 an English Jesuit, Robert Molyneaux, who labored many years in the United States, wrote to Bishop Carroll, saying that he was having printed a *Spelling Primer for Children with a Catholic Catechism Annexed,* which he had printed some years before, and which was an abridgment of Bell's.[1] His catechism was first printed at Boston.[2]

In 1788 there appeared in New York what was probably a reprint of the 1775 catechism of Archbishop Butler of Cashel. In its *Larger* and in its *Abridged* form it was used extensively in the United States, even as late as 1900.[3]

The Scottish Bishop Hay's *Abridgement of Christian Doctrine* comprising one hundred fifty-two pages appeared in Philadelphia in 1800. Many other catechisms, called *A Short Abridgement of Christian Doctrine newly revised for the use of the*

Catholic Church in the United States of America, succeeded one another.[4]

This *Short Abridgement of Christian Doctrine,* as it was called, consisted of from thirty-six to forty-eight pages. It was approved by Archbishop Carroll and was in general use throughout the United States till 1821. After the Revolution Archbishop Carroll had adopted a small catechism from England.[5] His catechism was one of the first in use and the most widespread. It acquired on its little green cover a vignette of Christ attracting the little ones. This little picture lingered on the very retina of the eyes of Catholics through life.[6] Then other catechisms appeared from Bardstown, Philadelphia, Charlestown and elsewhere, and the confusion grew. The Redemptorists and Jesuits also issued a number of catechetical works during the past century. *Deharbe's Catechism,* a lineal descendant of that of St. Peter Canisius, appeared in many editions and was used extensively from 1869 on. Blessed Cardinal *Bellarmine's Small Catechism* was translated and published in Boston in 1853.

The Attitude of the Hierarchy. The American hierarchy have always been keenly alive to the necessity of uniformity in the matter of religious instruction. They realized that this would be better accomplished by the country-wide use of the same catechism. Though the efforts of the Baltimore Councils were seconded by several diocesan synods, success has not yet been reached, because of the difficulties inherent in such a compilation and because of more pressing business. Both difficulties are losing their force with the rapid emergence of the Church from the brick and mortar period and the welding of diverse Catholic nationalities into a homogeneous whole.

The First Provincial Council of Baltimore in 1829 decreed that a standard catechism based on Blessed Cardinal Bellarmine's was to be published. The Second Provincial Council made a similar unsuccessful effort.

At the First Plenary Council in 1852 efforts were made to secure the adoption of standard English and German catechisms. The catechism of Archbishop Carroll was recommended.

At the Second Plenary Council in 1866 Dr. McCaffrey's Catechism just failed of adoption. More important matters crowded it out.

At the Third Plenary Council in 1884, many were in favor of an adaptation of Archbishop Butler's Catechism, a new edition of which had just been issued by the Synod of Maynooth. Opinion in favor of a new and native catechism prevailed, however, and one was composed and adopted.[7] Soon various editions appeared, each claiming conciliar approbation, with additions of explanatory notes, word meanings, etc.

Present State of Religious Instruction. From the preceding pages, we may judge that there has been a distinct continuity in the form of the catechism from the time of St. Canisius to our own day. The method used in religious instruction has also followed the traditional lines rather closely. The emphasis has been on the apologetic side. This has been and is still necessary, but the appeal to the head has often failed to enlist the heart and has failed to promote the more positive, upbuilding aspects of religion. And in the present age there is frequent complaint that, while our methods have informed the mind, there has been little in them to develop character.

Catholic educators have seemed always to agree, and perhaps more so now than ever, that our religion teaching is not on a par with our other educational activities. The late Bishop Bellord[8] began the attack for the present generation which, though kept up by other educators ever since, has not yet reached its objective. Dr. Burns' remarks may stand as typical: "In point of religious teaching the development of our schools is, on the whole, far behind their development in respect to secular studies . . . the make-up of our common catechisms is such as to leave them open to the gravest objections in point of both principle and method."[9] The multiplication of teacher's aids and the steady stream of new catechisms, many of them a distinct improvement upon the old, seem to indicate that there is some foundation for our chronic complaint. Does the cause lie in the catechism itself, in the method of religious instruction, or in

both? We shall examine the arguments for and against each of these factors.

II. The Catechism as a Text-Book

Criticisms of the Catechism. Of the many catechisms in use during the past generation, we may take the two outstanding, Deharbe's and the Baltimore, as typical of most. Despite the appearance of many new and better elementary and secondary text-books on religion, both of these catechisms are still in quite general use. Deharbe's catechism, for use in secondary schools, has been much improved since it first appeared in the United States in 1869. It was criticized in 1901 for having too many questions and too many theological expressions unintelligible to children, and for appealing too much to the intellect and for being too abstract.[10] Many of these difficulties were removed in the sixth American edition of Rev. J. J. Fox, D.D., and Rev. Thos. McMillan, C.S.P., 1908-1924. New catechisms with a more psychological dress are entering this field—Campion's *Religion, Books I and II;* Cassily's *Religion, Doctrine and Practice;* Laux, *A Course in Religion,* etc.

The author of the Baltimore Catechism accepted the task of its composition "in the early months of 1885, modestly and truthfully protesting that the science of pedagogics and method was not his specialty, and evidently convinced that the burden of his duty consisted in removing the more objectionable features in Dr. Butler's Manual." [11] The author of these words tells us also that Butler's catechism was written for adults interested in polemics, not for children. Yet, many of its questions and answers were taken intact. The Christian Brothers' Catechism was also drawn upon.

Apart from a somewhat hurried origin, other and greater faults have been found with this catechism as well as with other elementary catechisms. Many of them are ungraded. The use of glossaries to make the language intelligible is proof, it is argued, of the fault of tyrannous words, incomprehensible to the child and often embarrassing to the adult. Practically all

the older catechisms abound in an unnatural repetition of words and of abstract, long and complex and theological reasonings. It is charged that the plain words of Christ and the abstract conclusions of ecclesiastical councils have been put into language hard for the child to understand; and then the child is asked to memorize these in the hope that some will stick and function years later. We cannot, therefore, be surprised when some critics advocate the abolition of the catechism.

In Favor of the Use of the Catechism. On the other hand, many competent critics, perhaps the majority as far as this author has been able to learn, favor the retention of the catechism, though not necessarily in its more general, undesirable form.[12] "The catechism must be retained. It offers the skeleton around which the Christian life may be built up. If we do away with the catechism, which gives precision and nicety to religious teaching, the inevitable result will be flabbiness and sentimentality in religion. This does not imply that our existing catechisms are perfect and that they could not be retouched to great advantage."[13] The catechism must preserve the form of sound words.

Since the catechism is intended only to be an epitome, it must abound in abstract principles arrived at by generalizations as any scientific text-book must. It is, therefore, freely admitted that of itself the catechism is unsuited to the image-loving, sense-minded and wondering child. But its defenders maintain that it is a text-book for the teacher rather than a primer for the child. "Of the three things in a school, the teacher, the child, and the text-book—the least important of these is the text-book," according to Dr. Yorke.[14] "The Catholic respect, therefore, for the form of sound words and the Catholic distrust for heretical inaccuracy, not mental sluggishness nor fear of progress, is the reason why we have retained the catechism in religious instruction when it has been abandoned in secular subjects."[15]

Less practical, perhaps, are the following arguments for the retention of the catechism. Orestes Brownson was ever grateful for his catechism introduction to the true Faith. We can readily

imagine the joy that Socrates, Plato or Aristotle would have received at having their longing for essential truth so simply and clearly satisfied.[16] Nor are the advantages of the catechism solely for the adult. The Church speaks nobly to children reaching the age of reason. At seven she gives them their first lesson in freedom, in teaching them to see and to say their sins. This noble handbook of philosophy, the children's catechism, is a priceless gem book of literature and philosophy. Read the dialogue between the Church and child dealing with God and the soul on the first page. Is there any dialogue, this supreme form of literature, as dramatic as this between the wise old institution and its youngest and most innocent member?[17]

III. The Catechetical Method

"Yet . . . in the great majority of our schools, . . . in many even which are thoroughly modern in methods of teaching in respect of other subjects, the catechetical instruction is still given after the fashion of a century ago. It is a dry, hard drill in abstract, theological formulae and little more."[18] These remarks of Dr. Burns twenty years ago are doubtless true today. (Such a method is often represented as the catechetical, and the words of Dr. Burns seem to be written in that sense. But this is not the catechetical method. That method, correctly understood, involves a reasonable memorizing as well as a host of other *prior* devices. Unfortunately, "catechetical," which means the entire oral instruction, has come to mean the final term of that instruction, of question and answer, but this final form of the instruction is often the entire and only instruction!)

Since most of the critics of the catechetical method center their attack on the misuse of memorizing and question and answer, we shall discuss these two factors.

The classic example, perhaps, of the abuse of the memory in conjunction with the catechism, was written by Dr. C. A. McMurray.

"Swallow a catechism, reduced to a verbal memory product. Pack away the essence of morals in a few general laws and

rules, and have the children learn them. Some day they may understand. What astounding faith in memory cram and dry forms! We can pave such a road through the fields of moral science, but when a child has traveled it, is he a whit better? No such paved road is good for anything. It isn't even comfortable. It has been tried dozens of times in much less important fields of knowledge than morals. . . . To begin with abstract moral teaching, or to put faith in it, is to misunderstand children. In morals, as in other forms of knowledge, children are overwhelmingly interested in personal and individual examples, things which have form, color, action. The attempt to sum up the important truths of a subject and present them as abstractions to children is almost certain to be a failure, pedagogically considered. It has been demonstrated again and again, even in high schools, that botany, chemistry, physics, and zoology cannot be taught by such brief scientific compendia of rules and principles."[19] Commenting on this, the late Dr. T. E. Shields tells us:

"A generation or two ago many branches of knowledge were taught in this way. There were catechisms of history, of grammar and of arithmetic. Even at the present hour there exist in our midst schools in which geography is still taught in this manner, and in which language study consists in memorizing the rules of grammar, and long lists of unfamiliar words, schools in which the children are required to learn by rote the rule in arithmetic before working the examples.

"All such procedures result in dead accumulations instead of living growth. These accumulations tend to paralyze the mind of the child and to render it a mere receptacle for words and dead formulae. All originality and initiative disappear, and the child, having dwelt in such a school during the years required by law, leaves it without enduring interest in any subject taught within its walls."[20]

Very similar is the thought of Professor Fitch:

"When the object is to have thoughts, reasonings, facts reproduced, seek to have them reproduced in the pupil's own

words. Do not set the faculty of mere verbal memory to work. But when the words themselves, in which a fact is embodied, have some special fitness or beauty of their own, when they represent some scientific datum or central truth, which could not otherwise be so well expressed, then see that the form as well as the substance of the expression is learned by heart. . . .

"To insist upon a book of questions and answers being learned accurately by rote is to assume that there is to be no real contact of thought between scholar and master, that all the questions which are to be asked are to take one particular form, and that they all admit of but one answer. There is no room for inquisitiveness on the part of the learner nor for digression on the part of the teacher; no room for the play of the intelligence of either around the subject in hand; the whole exercise has been devised to convert a study which ought to awaken intelligence, into a miserable mechanical performance, and two people who ought to be in intimate intellectual relations with each other, into a brace of impostors—the one teaching nothing, the other learning nothing, but both acting a part and reciting somebody else's words out of a book." [21]

Real disrelish is easily acquired for the one subject which only requires such memorization. The rote memory of doctrine, but without grasp of its meaning, is like eating indigestible food. The child will meet difficulties later, but not in catechetical language; and it will be unable to answer unless it has thought over its religion. A boy who memorizes the rules for accounting may pass a good test, but will fail as an accountant. The multiplication table means something to the child when it sees the need and use of it. In religion, unfortunately, much is meaningless knowledge. Such rote memory has disappeared in secular teaching. In other subjects we try to give the child accurate apprehension of the details of the lesson and their mutual relations. We familiarize new ideas by concrete illustration and we reduce complex subjects, by analysis, to familiar ideas and principles. In this way the ideas are made practically available.

Few adult Catholics can give a true definition of a Sacrament without missing an essential. Varying terminology as well as memorizing without understanding has been the custom, and so words and ideas were lost and vagueness resulted. Tests comprising ten or twelve questions from the Baltimore Catechism were given pupils of the tenth grade. The pupils were asked to write the answers as contained in the text. On the average, there was failure to answer one question correctly, and the great majority were unable to give a fragment of an answer. They had memorized for seven or eight years, and two years later had forgotten.[22]

Again, it is argued that too much question and answer has made of the catechism a hateful thing. Such a device is used in no other subject, and, of itself, it arouses no self-activity or response. Some of the questions and answers must indeed be terrifying to the child. The catechism is useful for older children who already know its contents and wish to systematize it; it is useful for drill and for the teacher. But these are secondary objects. The book drill, bringing the child over and over the same ground from five to fourteen years, associates religion with drudgery.

Finally, we are told that religion is a practical thing and that it must emerge in conduct. But we teach practical things like sewing and carpentering, not by question and answer, but by doing. We have no classes in deportment or manners and never learn a lesson in them by heart, yet refined people observe the rules. The catechetical method asks "How many legs has a chair?" and answers, "A chair has four legs." The sensible method is to point out the chair and say: "This is a chair. These are the legs. How many are there?" Concrete information comes through the eye, free conversation and images, but the catechism for such is a poor vehicle.[23]

In Favor of the Catechetical Method Correctly Understood and Applied. Most of the strictures referred to above, arise from a wrong use of the catechetical method and a failure to

grasp its correct meaning. What we now say will enforce this statement.

". . . We believe that these failures are due in very great measure, not so much to defective catechisms, but to the defective system and method followed in teaching catechism, especially to the neglect of a thorough cultivation of religious sentiments and affections in the heart of children." [24]

After citing the fact that years ago most of the subjects in the curriculum were taught by a catechetical method which depended for its success on the skill and ability of the teacher, the Rev. Patrick McCormick, Ph.D., asks: [25]

"Why has it been discarded as a method for most of our present-day subjects? Was it merely because the method was old? Or, was it because this simple and ready weapon for teaching had too many shortcomings to make it any longer available? Long usage would not banish it from the schools; rather would it tend to keep it there, for the schools are notoriously conservative. *It was the abuse of it, we are constrained to believe, and the neglect of its primary principles, which forced the catechetical method into the background and into the disrepute in which it is commonly held.*" [26]

IV. The Catechetical Method Needs Auxiliaries

In itself the catechetical method as commonly and improperly understood, does not furnish even the bare necessaries or essentials of method. Without the supplementary methods, it results in verbal memorizing and in the appearance rather than the reality of learning. With that sort of result many are familiar. What ridiculous answers have we not heard in catechetical recitations; what ludicrous distortions of the words of the text in the answers of the children; and what innumerable instances have we not known of the failures in study when question and answer work had characterized the course in Christian doctrine! This could not be possible if the lesson had been properly taught, if the teacher had done what the catechetical method required him to do for his pupils.

Very similar are the remarks of the Rev. J. M. Wolfe:

"The elimination of the catechism answers was not contemplated in the above setting forth of method, nor, in the proposed scheme for the grades. A better method of proposing the catechism is the burden of the entire exposition.

"It is quite agreed, amongst those who have given time to catechetics of the young, that a different use should be made of the catechism, which may be nearer to the right use. As regards the catechism, as it is, many will accept the opinion of the author of Emile, Book V, who has been frequently quoted of late, by reliable authors, in his reference to the catechism: 'When you explain to them the articles of faith, let it be in the form of direct instruction, and not by question and answers; they ought never to answer save what they think and not what is dictated to them. All the replies of the catechism are on the wrong side—it is the pupil who instructs the teacher; they are even falsehoods in the mouths of children, since they explain what they do not understand, and affirm what they are not able to believe. I wish some man who thoroughly knows the steps of progress in the child's mind would write a catechism for him. This would be perhaps the most useful book that has ever been written, and would not be, to my mind, the one that would do the least honor to its author. One thing is very certain, if this book were good, it would bear but little resemblance to those in use.'

"While there are some specious falsities in the above assertion, it does outline a more effective procedure for the problem of religious instruction. It must always be borne in mind by the Catholic teacher that human intelligence is limited in the presence of the truths which religion proposes for man's belief. Self-activity, however much and effectively aroused, cannot arrive at all religious truth. These truths are revelations and cannot be discovered, except some, and these in a hazy way, by the individual or collective mind, but must be accepted and taught. They are divine truths. 'Brethren, I give you to understand that the gospel which was preached by me, is not according

to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ.' 1 Gal. i. 11-12.'' [27]

And as a corollary to this, we should not forget that '' 'the aim of the catechetical method is to *clarify* knowledge—it presupposes knowledge in a somewhat amorphous condition.' '' [28]

Nothing is more important in religious teaching than definiteness. This is splendidly secured by the catechetical method. The vagueness characteristic of modern education is fatal in religion teaching.

We must remember, also, that to call religion a practical thing is but a half truth, for it ignores the worship of God and the interior world of self-perfection. The insistence also on modern psychological methods may be carried too far. In catechetics the emphasis is on the instruction which does not lead out of knowledge already possessed, but rather furnishes the mind with information. It is obvious that the child must be told, for instance, about the doctrine of the Holy Trinity before it can be questioned on it.

Dr. Bruehl tells us that ''the psychological method, which draws the truth from the soul of the child and leads previous knowledge to new knowledge, is of but limited use in the teaching of the Catholic religion. The child is not supposed to evolve by its own intellectual efforts a religious doctrine; it is supposed to receive this doctrine as coming from an external source. . . . The psychological method which makes the child think that it has found the truth by itself is apt to lead to a mitigated form of rationalism.

''We agree with those who contend that catechetical instruction is not only concerned with the mind, but that it must touch the heart and move the will. Still there is a possibility of exaggerating this phase of catechetical instruction. Christian doctrine, first of all, is teaching—the imparting of truth . . . we can get religion into the heart and the soul only if we get it into the mind and into the memory.'' [29]

Conclusion. We may now draw from the preceding discussion some conclusions. A catechism or a concise, accurate and theo-

logically correct text-book is needed by both teacher and child. Our standard catechisms are deficient insofar as they are ungraded, their language too technical, their content in a wrong order and not concentric.[30]

The Catechism is not the sole means of instructing in religion, and the question and answer of the catechism is only the final term of such instruction. The instruction should, as far as possible, start off from the child's apperceiving masses. It should come to the catechism's question and answer only as to a summary or recapitulation of the lesson. Both catechism and catechetical method need, therefore, careful handling and supplementary aids. Great part of our failure in religion teaching must be attributed to neglect of these facts.

Perhaps a better day is at hand in catechetics. Meanwhile, in using for the present what has been called the "most unpedagogical of books," the teacher should present as far as possible the concrete before the abstract, sense before thought, facts before definitions, the known before the unknown, the simple before the complex. She will need to use frequent illustrations. She will need also to make specific attempts at will and conscience training, character formation as well as the other aims we indicate in Part II of this book.

We must use a catechism of some sort, as we have seen. But let the children work out their own definitions. Let them compare them with those of the catechism. They will appreciate the latter better. Let the children make their own catechisms.[31] The process will be slower, but the results will endure ever so much longer. Once again, then, get the children to think about their religion.[32]

There are many useful teachers' aids on the market. The following list of catechisms, by no means exhaustive, represents some of the recent improvements.

The Sower Catechism.
Jehlicka's Graded Catechism.
My First Catechism.—Rev. Thos. J. O'Brien.

Advanced Catechism.—Rev. Thos. J. O'Brien.

The Spiritual Way.—A Religious of the Cenacle.

I Belong to God.—Lillian Clark.

The Catholic Education Text-Books in Religion.

Religion No. 1 and 2—Rev. M. V. Kelly, C.S.B.

Text-Books of Religion for Parochial and Sunday Schools—Rev. P. C. Yorke, S.T.D.,—Graduated—In narrative form. Question and answer based on the text. Appropriate hymns, copious and beautiful illustrations.

A Catechism for Parochial Schools.—Rev. W. Faerber.

A New Catechism.—Right Rev. James Bellord.

A Catechism of Christian Doctrine.—Rev. M. J. Duffy.

The New Method of Religious Instruction.—Rev. J. F. Jacobs.

The Baltimore Catechism Revised (Wm. H. Sadlier, New York).

How to Teach our Little One (F. H. McGough & Son, Grand Rapids).

The Junior Catechism (John P. Daleiden Co., Chicago).

Graded Catechism of the Christian Brothers (Phila., 1914).

Various courses of study have been worked up in some American dioceses so that, with the suggestions and teachers' aids embodied in them, they amount almost to catechisms of a nearly perfect kind.

TOPICS FOR DISCUSSION AND REVIEW

1. Give a brief outline of the history of catechetics in the United States.
2. Trace the origin of the catechism used in your class.
3. What are its good and bad qualities?
4. Is a uniform catechism in the United States feasible and desirable?
5. It is complained that our teaching is characterized by wrong order of presentation, too much memory work, too much question and answer, neglect of the feelings. Discuss each charge separately.
6. Others have said: We neglect the laws of pedagogy; we stress the head and neglect the heart; our instruction has been apologetic and defensive, not positive and offensive; we fail to employ correct teaching devices such as proceding from the concrete to the abstract; we neglect specific practices in correct conduct. Discuss each separately.

7. Discuss: Failure to teach the child the social contents of its religion begets loss of personal interest in the Church.
8. Discuss the origin of the Baltimore Catechism. List its advantages and disadvantages.
9. Enumerate the advantages and disadvantages of the old-style catechism.
10. Is present-day discontent with it justified?
11. Would you recommend abandoning the catechism and teaching the syllabus in one's own way?
12. Should the catechetical method consist solely of questions and answers?
13. Is the catechetical method or the wrong use of it the more responsible for most of our poor results?
14. Discuss the use and abuse of memory in religious instruction.
15. What is the place of question and answer?
16. What supplementary aids are needed? What are the advantages of each?
17. Discuss: "Of the teacher, child and text-book, the last is least important."
18. Discuss: It is enough that the child memorizes the catechism; that the child understands the catechism; that the child practices the catechism.
19. Write a short essay on the correct way of handling the catechism.
20. Write a short essay on the ideal catechism.

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[1] *Cath. Enc.*, V, 80; Burns, *Growth and Development,* 137.
[2] Cf. Rev. Peter Guilday, *Life of John England,* I, 313-4.

[3] Messmer, *op. cit.*, 538ff.; Guilday, *Cath. Enc., loc. cit.*

[4] One edition of this was published prior to Sept., 1794. The Philadelphia Edition of 1796 is styled the thirteenth.

[5] John G. Shea, *Hist. of the Cath. Ch. in the U. S.*, III, 96; Burns, *Growth and Develop.*, 137; *Cath. Sch. Sys. in the U. S.*, 250. Was it this *Short Abridgement?* The Library of the Catholic University contains a collection of about one thousand early catechisms.

[6] These old catechisms as well as the appeals of the missionary priests and early bishops for catechisms for their flocks, their lack of funds and their hardships, have an unaffected pathos. The author is indebted to the Very Rev. Francis P. Havey, S.S., for some of these statements.

[7] Cf. Burns, *op. cit.*, 181ff.; *Cath. Sch. Sys. in U. S.*, 250, Messmer, *op. cit.*, 556; *Cath. Enc.*, V, 75ff.

[8] "Our Failures in Religious Education," *Ave Maria,* March 16, May 25, 1891; reissued as *Religious Education and Its Failures* (Ave Maria Press, 1901).

[9] *Cath. Sch. Sys. in U. S.*, 32.

[10] Messmer, *op. cit.*, 551. Bishop John L. Spalding had contemplated writing an advanced catechism, but on the appearance of Deharbe's he abandoned the idea. The first American edition was issued by the brilliant Bishop of Charlestown, Patrick N. Lynch (1855-1822). He revised the English translation of Deharbe made by Fr. Fanner in 1863. Doctor Fox and Fr. McMillan removed many of the Germanisms, eliminated the too extensive treatment of Matrimony, added footnotes and brought it into harmony with the changes in the Code of Canon Law.

[11] Thus, Presbyter Septuagenarius in "Why not have a Better Catechism?," *Eccles. Rev.* (Feb., 1927), 166ff.

[12] Cf. "Religious Instruction" in the *Hom. and Past. Rev.* (May, 1922), 841ff., written by Rev. Dr. Bruehl in criticism of the Foreword to *Religion, First Manual,* by Roderick MacEachen, D.D. (Macmillan). Cf. also Rev. Dr. Bandas, "The Catechetical Method," *Hom. and Past. Rev.* (May, 1928), 816.

[13] Bruehl, *op. cit.*, 844f.

[14] Quoted in "The Better Catechism," *Eccles. Rev.* (June, 1927), 655. This is, of course, no argument against improving the catechisms.

[15] Rev. P. C. Yorke, *Guide to the Text-Books of Religion,* 3ff. Read the whole article, of which this is an excerpt, in his "The Teaching of Religion," *C.E.A.*, 1918; cf. also Messmer, *op. cit.*, 565.

[16] Cf. Marique, *op. cit.*, II, 150.

[17] Adapted from Vy. Rev. Vincent McNabb, O.P., *The Catholic Church and Philosophy,* 107.

[18] *Cath. Sch. Sys. in U. S.*, 31f.

[19] *Elements of General Methods,* 35.

[20] *Phil. of Ed.*, 110, 111.

[21] Quoted by Rev. M. V. Kelly, C.S.B., "Catechism Teaching," *Eccles. Rev.* (Feb., 1919), 158-9.

[22] Adapted from *Eccles. Rev.* (Apr., 1927), 434, "Experiences with the Baltimore Catechism."
[23] Cf. also McMahon, *op. cit.*, 109f.
[24] Messmer, *op. cit.*, cf. 11, 347ff., 539ff.
[25] *Cath. Ed. Assoc. Bull.*, XV, 397, "Methods of Teaching Religion."
[26] Italics ours.
[27] In his "Course of Study in Religion for the Elementary Grades of the Archdiocese of Dubuque," 1928.
[28] Rev. Wm. F. Lawlor, "Seventeenth Parish School Report, 1926-7, Diocese of Newark," 19, quoting Dr. Bruehl.
[29] "Religious Instruction," *Hom. and Past. Rev.* (May, 1922), 844-5.
[30] Cf. Chapter V, "Grading and Content."
[31] Cf. Part IV, Chapter II.
[32] Cf. also McMahon, *op. cit.*, 191ff.

CHAPTER V

GRADING AND CONTENT

Every course of study is governed by the aims and ideals of the educational theory that sponsors it. It is only a means to an end. The program in religion should be governed by the aims of religious education and religious living. It should be subordinated to and prepare for the religious living of the pupils at every stage of school life. But the curriculum must also furnish a program of spiritual activities that will challenge and develop the child's natural and supernatural abilities for worthy membership in the Kingdom of God. In the accomplishment of this purpose several factors demand consideration. We shall therefore group our discussion of them about: (1) the content of the curriculum; (2) the grading of the curriculum; and (3) the principal characteristics and treatment of child life at those various periods consideration of which should form the basis of every graded curriculum.

I. The Content of the Curriculum

Traditionally, all attempts at religious instruction have aimed at imparting religious information and securing religious conduct. Since the Catechism of the Council of Trent, the content and order generally followed has been the Creed, Commandments, Prayer and the Sacraments. This is the barest outline. An enlargement of that content, but a still quite elementary outline suggested by Archbishop Messmer,[1] is, the Catholic rule of Faith, the Apostles' Creed, the two precepts of charity, the Works of Mercy, the commandments of God and of the Church, the doctrine of Virtue and Sin, the Mass, Grace, the Sacraments, and Prayer and Worship.[2]

There are some other fundamental principles that need emphasizing:

1. The earlier stages of religious instruction should impart an elementary knowledge of those necessary truths and practices that are contained in the traditional division of the curriculum. The later stages should give a wider, deeper knowledge of the same, with the emphasis upon the proofs.

2. There is also a general agreement that the catechism should be dispensed with in the first grades, and that religion should be taught through the medium of Bible history.[3]

3. The necessary truths of religion should be gone over in their main outlines once during each of the three main stages of the child's elementary schooling. Whatever time remains can be used for a general review period.

4. While the content of the curriculum should be taught in succession, their relation to one another should be shown as far as is possible.

5. The Sacraments and the Commandments should be studied earlier than their position at the end of the Baltimore Catechism would indicate,[4] because of the earlier reception, now, of the Sacraments.

The curriculum in religion has been criticized for lack of definite directions for correlation and suggestions and practices for Christian living, as well as for neglect of many of those supplementary aids that the more skillful and conscientious teachers are using. We shall try, in succeeding chapters, to indicate how these faults can be lessened. It is well to note here, however, that the syllabus of religion should be as specific as possible. Each of our dioceses has, as a rule, its own syllabus, and all of these are fundamentally very similar. Some, nevertheless, are much richer in suggestions and specific requirements than others.

II. The Grading of the Curriculum

The Course of Study in Religion Should Be Graded. Commonly, a certain number of chapters from the catechism are

apportioned fractionally to each grade. While disappearing from the parochial school because of the more general use of graded catechisms, and the greater care with curriculum arrangement, this practice is in almost universal use in the Sunday School.[5] Such a procedure ignores not only the religious needs of the child and the psychological process of learning, but the principle of development inherent in all living things.

The Principle of Development Demands a Concentric Ordering of the Curriculum. The principle of development is illustrated very well in the Gospel account of Christ's life and teaching. He came as a child and advanced in wisdom, age and grace. The parables on the Kingdom of God are also based on the principle of development. The seed is sown and takes root; the harvest appears and is put into barns. The mustard seed, the tiniest of all, grows large enough to harbor the birds of the air.[6] Similarly, St. Paul speaks of milk for babes, strong meat for men. And we can trace the same principle in the history and teaching of the Church. The Vatican Council developed from the Council of Jerusalem. Pontifical Mass in 1925 canonizing the "Little Flower" developed out of Mass in the catacombs over the bodies of the early martyrs.

The child's physical, mental and spiritual faculties develop also. Its development may be likened to the single fecund germ cell, which divides and subdivides till the human body is built up; or, to the concentric and growing circles caused by a stone cast into a pool. Thus, each circle of human development is built upon the preceding, and, pushing out a little farther into the unknown, is bounded by the shores of its human capacity in this life. The religion program should be built up in the same way. Such extension of the form and enlargement of the matter serves to impress the fundamentals as well as to open up new horizons.

All the Better Religion Programs Are Concentric. We find these same ideas insisted on in the Preface to the Catechism of the Council of Trent: "Age, capacity, manners and conditions demand attention." "Nor let him [the teacher]

imagine that those committed to his care are all of equal capacity or like disposition, so as to enable him to apply the same course of instruction to lead all to knowledge and piety."[7]

The following apt summary of child life furnishes another justification for the arrangement of the curriculum according to the child's development.

"A child of nine is a different sort of creature altogether from a child of thirteen; and both of them probably have more in common with a man of sixty than with another child of five. All through school age, as well as before and after, a child is running through a whole series of interests and capabilities, and the methods of getting him to learn must keep pace somehow with these changes, or fail. If we must have a theory of child development, perhaps the handiest theory is that the child is making experiments with each of its powers as they are unfolded in turn. In early infancy he experiments with his own movement and sensations; a little later with familiar objects and his own moods; about five he is chiefly experimenting with sense-memory (hence rhymes, repetitions, etc.); about seven (though reason is emerging by this time) he is supposed to be given over to imagination and make-believe; by about nine or ten his reasoning and free will are so far developed that they take the front place in all his experiments (puzzles, demand for realism, efforts at independence, etc.); and by twelve his accumulation of experience is leading him to take pleasure in forming judgments for himself and in freely subordinating himself to a common cause. Thereafter, altruism and sentiment must have their turn, and when it comes to fourteen the word 'child' is becoming a stretch of language."[8] The same author continues:

"Our chief proposal, then, is that religious training in schools should be divided into three main periods or stages, each stage being in its own way a complete survey of Catholicism: this kind of syllabus has been christened 'concentric'. It might be compared to climbing a high tower with three successive look-out posts giving an ever-widening view of the same country;

and the comparison would be improved if one supposes a pair of field-glasses at each window—each pair more powerful than the one below. The climber would see the same country-side at each stage, but with greater range and greater meaning and also with more detail.''[9]

Such a threefold division of the curriculum as we have described above, lies at the basis of the Sower Scheme. It is favored by others eminent in the field of religious instruction. Thus also, Gatterer-Krus advocate a triple division of the program, because of the differences in the ages of children: for confession and Communion, for Confirmation, for the perseverance class.[10] The Christian Brothers also advocate three groups: six to eight years, for preparing for the Sacraments by rudimentary instruction and training to virtue; from eight to ten or eleven, when intelligence unfolds, by a more methodic instruction; and from eleven to thirteen or fourteen, by more extended explanations and a strengthening of the moral dispositions.[11] Bishop Dupanloup also favored three divisions: for those who had not yet received the Sacraments, for those being prepared, and for those who had made their First Holy Communion.[12]

Archbishop Messmer, however, favors a fivefold division: those who have not yet received the Sacraments, those being prepared for them, those who made their First Holy Communion, those to be confirmed, those after Confirmation.[13] The late Rev. Dr. Yorke also advocated a fivefold division.[14]

We have also some recent papal pronouncements on grading, which, while not as detailed as the foregoing, support our contention of the necessity of grading. Pope Pius X had catechisms adopted as official in the Province of Rome: a shorter for those preparing for First Holy Communion, and a longer for those preparing for Confirmation.[15] Dr. Yorke[16] speaks of the old North Italian catechism, a revision of which was adopted by Pope Pius X as the official catechism of the Province of Rome. It consists of three stages or grades. The first contains elementary truths for children of a tender age, the second is the catechism for pupils preparing for the Sacraments, and the third is des-

tined for the so-called continuation classes, corresponding in amount of matter to the large Deharbe.

Pope Benedict XV, in his pronouncement of April 2, 1921 on the universal catechism, gave also a useful suggestion on the divisions of the curriculum. He stated that in the lower grades instruction should develop particularly the heart; while in the upper grades, the development of the intellect should be the main objective, neither, however, at any time to the exclusion of the other.[17] In his *Motu Proprio* of June 29, 1923, His Holiness Pope Pius XI spoke especially of the need of grading.[18]

Grading in the Secular Subjects. Finally, we may turn for guidance and confirmation to the best theories on the teaching of the secular branches. "In the secular branches—as for example, reading and arithmetic—we do not use the same text-book throughout all the grades. We follow a well-defined system of graded instruction. In fact, we would think it impracticable to use in the lower grades a text which properly belongs to the higher grades. But can we say that we have drawn up and elaborated a satisfactory program of studies for the teaching of religion."[19] Reduction of fractions is not taught children before their fifth year in arithmetic, and much that the catechism has in a developed form is not to be taught in its details before the children's later years in religion.

A typical text-book[20] on modern methods of teaching, in speaking of the organization of the subject matter, lays down some generally accepted principles which we may synopsize briefly. Since, above the first grade, the text-books determine the organization of the subject matter, they should be organized according to sound principles.[21] The principles calling for such organization of text-book and curriculum are two: intensive study and psychological organization.

1. The Intensive Study of Large Topics. The subject matter should be organized around certain, large meaningful topics and projects, instead of consisting of isolated encyclopedic details. The old-fashioned crazy-quilt geography is being replaced by studies of important regions, industries and geographical in-

fluences. History teaching is now emphasizing the vivid comprehension of large issues. Such large topics and projects give a generalized knowledge which is widely useful. The many related details are necessary to give a vivid comprehension of large projects. The details may be forgotten, but the general impressions, the ideas and methods of work will be retained permanently.

The application of these principles to the religion lesson is obvious. The catechism page often abounds in many questions and answers that appear unrelated to the child mind. The page should be broken up and built into large topics. And what is equally important, the relation of the topics should be shown. These topical units should be meaningful to the pupil and adapted to his interests, needs and capacities. Thus, for instance, instead of memorizing the five qualities of satisfaction, the child might better be given a single concrete picture of those qualities in a penitent. Also, instead of treating sin and the Redemption singly and in detail, it would be better to reorganize them so that the Redemption appears as God's answer to sin. Again, instead of abstractly discussing the differences between mortal and venial sin, the child might study sinful and holy influences, and apply principles to actual cases. Any one of the preceding suggestions would be indeed a meaningful topic that would lend itself to the problem solving or project form recommended by modern educators.

2. Psychological Organization. The usefulness of the preceding remarks is further enhanced if we consider, with Parker,[22] that the subject matter should be organized as pupils learn it best, not merely as determined from the subject itself. For example, the chronological order in history is abandoned in the primary and intermediate grades in favor of a psychological order of topics, beginning with familiar local events and vivid historical situations. Small children can scarcely grasp the causal relations of history. Psychology also shows that children learn best through their own efforts in analyzing complex and meaningful objects or situations.

These remarks are thoroughly in line with those of the author of the article previously referred to when he says,[23]

"It is fundamental psychological law that a child assimilates a given subject, not in one act, but gradually. First there is apprehension, then understanding, and finally application. These three stages of learning presuppose on the part of the teacher three corresponding teaching modes: presentation, which should produce a distinct and vivid picture in the imagination; explanation, which by analysis and synthesis should make clear the 'how,' and, by apposite arguments, the 'why' of things; utilization, which should impress the truths upon the mind by memorization and recapitulation, drawing from them, at the same time, consequences suited to the age of the child and the concrete occurrences of his daily life."

The selection, then, of the subject matter according to the present needs, interests, and capacities of the child is quite essential. A logical ordering of the curriculum ignores the child pedagogically and fits the matter to the adult, not to the child mind. A chronological method with its historical sense of cause and effect is indeed desirable, but it can be effective only later in the child's life. A psychological and pedagogical organization of the curriculum is the only solution.

Summing up, then, we may say that effective grading demands that the course make provision for the necessary and correct principles of belief and conduct, according to the child's mental age. Within these limits it should give a spiritual incentive and association to all the common actions of life. It should implant habits that will become fixed responses to the stimuli of daily life. It should set forth minutely in each grade practices to train the will in choosing and doing. Only in this way will the course in religion prepare for present and future religious living.

III. Characteristics of the Various Ages of Childhood and Youth and Suggestions for Their Treatment

While the following notes emphasize conduct and character training, they will also help in handling whatever syllabus is

prescribed by the teacher's diocesan regulations. It should be remembered that these cross sections of the various periods of child life are not so exclusive and sharply defined in reality. The stages merge into one another.[24]

Three to Six Years. The unreflecting moral standards and consciences of the pre-school, nursery and kindergarten child are derived from adults. Whatever is of greatest advantage or gets approval is right. In fact, though his intelligence does pick up information from his immediate surroundings, the child's greatest gift at this stage is imagination.

Treatment. Actual situations, standard images of correct behavior in story form, worthy models and personality in the teacher and parent are better than conduct ideas to develop a moral sense. Habits of regularity and control of bodily functions, of social behavior and politeness, of prayer, kindness, joy, love and obedience should be started early and fixed by the teacher's approval or disapproval. Since the child's observation is acute, memory and imagination, rather than intellect, must be appealed to by objective teaching, illustrative material, rhyme and repetition. The learning of prayers and hymns is sufficient exercise for the verbal memory. At this age, children cannot read and write, but they can play, dance, draw, sing and make things. Provision should be made for these abilities also. Since the child is extremely credulous, religion can make a strong impression. The idea of self as a child of God, should, therefore, be instilled. The parental instincts should be rationalized as suggested by Shields.[25] The child should be enlisted early in co-operative enterprises from a Christian motive. He can appreciate concrete ethical and social situations. These should be given a Catholic tone.

Six or Seven to Nine Years. Imagination and make-believe are strong, but reason is emerging. Less credulous, the approbation of their equals is apt to be more important than that of authority. Such children learn give and take from their companions. They understand morality in the terms of concrete

personality, and they become more responsive to concrete situations.

Treatment. The teacher must insist on self-control and holding to account where the children "don't want to." Pictures and dramatic stories of simple moral sentiments, virtues and duties stir the imagination and create interest. Exercise, linking consequences to deeds, should be provided for the moral judgment. Action and feeling rather than abstract principles are the best channels of appeal. The best of sacred literature that can be grasped should be memorized. Preparation for confession and Holy Communion and the children's present attitudes toward these will remain perhaps fixed forever.

Nine to Eleven. This period is marked by little physical growth, but there is considerable capacity for endurance. The old imagery and experiences now tend to associate.

Treatment. Give increasing opportunity for independence of action, right choice and group work as well as stories and history with reasons for virtue and success. The purpose of the Sacraments, of church furnishings, prayer, etc., begin to make an appeal.

Eleven to Thirteen or Fourteen Years. This crucial age of rapid physical growth develops will and reason, new interests and impulses, realism and independence. The children reason, assimilate and remember. They are now more interested in the causes of things, true stories and hero worship; and they learn morality from companions. The moral judgment is sharpened and the sense of sin and responsibility becomes more acute. They now try to interpret abstract situations of an ethical and social kind. They are more social minded, they seek the gang or party; they are loyal to ideals and have a taste for higher things. Yet, the teacher must remember that children are still children. The storm and stress period of the pre-adolescent finds impulse and emotion stronger than self-control.

Treatment. Greater insistence is needed on habits of prayer, penance, sacrifice and service. The Church as a society and their part in it needs emphasis. Specific directions of conduct

are needed. Practice in passing judgment on the more abstract phases of our religious teaching is needed, and a practical application of religious doctrine to everyday life. Vocations and avocations should be discussed in open class. Tales of power and action for boys and of service and self-help for girls are recommended. Christ, manly, strong and triumphant, appeals to boys; meek and patient, kind and loving, He appeals to girls.

Thirteen to Sixteen Years. Character is setting rapidly. The young judge for themselves and are conscious of social problems. They develop a sense of responsibility as members of church and community. They are interested in their future life-work. They want to be doing something.

Treatment. Outlets for physical activity, responsibility and choice, home and community service must be provided. Now is the time to recognize and guide, without appearing to, the gang spirit, suggesting rather than formulating ideals. The time is ripe also for vocational counseling. Loyalty to the Church and admiration for Christian ideals will quicken the sense of spiritual value. There now should be as much detail and historical fact as possible and the children should begin to take notes.

TOPICS FOR DISCUSSION AND REVIEW

1. What is the relation of the religion curriculum to the aims of religious instruction?
2. What essentials must the religion curriculum embrace?
3. Why should the course of study in religion be graded?
4. Define and illustrate the principle of development.
5. Why does the learning process demand a concentric program?
6. Discuss the advantages of a threefold concentric arrangement of the curriculum.
7. What vital principles have the Catechism of the Council of Trent and recent Popes indicated for framing the curriculum?
8. Why should we, whenever possible, grade and teach the religion curriculum in the same way as the secular studies?
9. Why should the curriculum and the teaching of religion follow the principle of intensive study of large topics?
10. Contrast the advantages of topical treatment as against unorganized and encyclopedic detail.
11. Why should the curriculum and the teaching of religion follow the principle of psychological organization?
12. Why are logical and chronological arrangements of the curriculum less useful than a psychological arrangement?
13. Discuss: The content and method appropriate to early adoles-

cence should not be projected into and anticipated in childhood, much less in infancy.

14. Outline briefly the characteristics and treatment of child life from infancy to youth.

15. What is meant by giving a spiritual incentive and association to all the common activities of life? Illustrate.

16. What other specific activities must the religion syllabus provide for?

17. What specific provision does your syllabus make for will and conscience training?

18. Indicate briefly where your catechism, syllabus and lessons follow the suggestions of this chapter; where they do not.

19. While you follow your syllabus, what suggestions can you incorporate in your teaching from this chapter?

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NOTES

[1] *Op. cit.,* 133ff.

[2] Another view of the content, described as five phases of religious teaching by MacEachen in *The Teaching of Religion,* Chapter II, is: the truths of faith in themselves; expressed in this material world; written in the Bible; expressed in human life through Church history; and symbolized and transmitted in the liturgy.

[3] Gatterer-Krus, *op. cit.,* 155, 158ff.; Messmer, *op. cit.,* 117f.; Sower and Shields' Methods, *op. cit.; The Catechists' Manual,* 45f.

[4] Cf. Messmer, *op. cit.,* 136ff.; Yorke, *op. cit.,* 6.

[5] Speaking against this practice, Dr. Yorke urges two arguments (*Guide To Text-Books in Religion,* 4, 5): (1) The truths at the end of the catechism should be known to the children of the first grade, v.g., Penance, Holy Eucharist and the Commandments; (2) many of the answers in the early chapters are beyond the comprehension and even the articulation of the second-grade child.

[6] Mark iv. 26-32.

[7] Donovan's translation (1829), 17.

[8] Rev. F. H. Drinkwater, *The Givers,* 130, 1.

[9] *Op. cit.,* 178.

[10] *Op. cit.,* 155.

[11] *Catech. Man.,* 45.

[12] Messmer, *op. cit.,* 115.

[13] *Op. et loc. cit.*

[14] Cf. his *Guide to the Text-Books of Religion,* 5.

[15] The divisions of each were similar, but they bore no other resemblance to each other (*Cath. Enc.,* V, 86-7).

[16] *Loc. cit.*

[17] Cf. Rev. W. H. Russell, "High School Course in Religion," *Cath. Ed. Rev.* (Oct., 1924), 485-6.

[18] Cf. *Jehlicka's Graded Catechism,* v.

[19] Cf. Bandas, "Catechetical Methods," *Hom. and Past. Rev.* (May, 1928), 818.

[20] S. C. Parker, *General Methods of Teaching in Elementary Schools,* 113ff.

[21] Unfortunately, this task is thrown upon the syllabus and general teaching directions because of the brief and abstract form of the catechism. The more need for specific directions in the syllabus!

[22] *Op. cit.*

[23] *Hom. and Past Rev.* (May, 1928), 818.

[24] See previous quotation from *The Givers,* 130, 1; cf. also Part III, Chapter I.

[25] *Phil. of Ed.,* 179.

CHAPTER VI

THE TEACHER

Father, between Thy strong hands Thou hast bent
The clay but roughly into shape, and lent
To me the task of smoothing where I may
And fashioning to a gentler form Thy clay.
To see some hidden beauty Thou hadst planned,
Slowly revealed beneath my laboring hand
Sometime to help a twisted thing to grow
More straight; this is full recompense, and so
I give Thee but the praise that Thou wouldst ask . . .
Firm hand and high heart for the further task.

—Dorothy Littlewort
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The Office and Dignity of the Teacher. The teacher is the school. Did she cease to function for one generation, the culture and knowledge which the ages have so painfully assembled would disintegrate, be forgotten, and the race would lapse into barbarism. It has been well said that the teachers "pass on from one generation to the next what is considered most essential out of the race's experience. They are to discover what of all this bequest the incoming generation collectively and individually, is able to receive, help that generation to make it its own, and carry it through the development of its diversity of gifts to something beyond the achievement or enjoyment of the present."

"To discover native ability, to guide it into proper channels, to quicken ambition, to fire the imagination, to watch and attend at the birth of a soul, that is the highest privilege and most solemn function of the teacher," according to John Grier Hibben.[1]

Thus far the office and dignity of the merely secular teacher. St. Paul sounds the command to the teacher of religion of all

ages. "And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also."[2]

Anterior to the Apostle of the Gentiles, the greatest Teacher commanded His followers to teach all nations and promised His perpetual assistance.[3]

Dr. Shuster states some further implications in the profession of Christian teaching—"to guide the flowering of minds in the spirit of God. To hold in your fingers the eager and plastic ambition of youth; to realize that you are teaching, not mere personal opinion, but, in so far as your ability reaches, a portion of the supreme tradition of the human race; to know that, under different circumstances, you are joining hands with Bede and Thomas and the myriad masters of our sacred civilization—these are aspects of an ideal which towers above all other visions of earth, which can intoxicate, strengthen and humble."[4]

Summing up, then, what has been said so strikingly, the teacher possesses a dignity that sets her apart. But more important than her dignity is her office. She has the creative task of molder of generations and custodian of the most precious things in our existence. She it is who will awaken the child to self-realization by directing and developing its unique personality, by furnishing it with material suitable to its age, by fortifying the soul of each boy and girl with Christian education, and so consecrating souls to Christ.

The Teacher's Preparation. To discharge fittingly such tasks, the teacher needs both professional and personal preparation. If the blind lead the blind, both fall into the ditch. *Honor et onus*—both indeed go together. Yet, zeal must be corrected by method as well as by knowledge. The teacher needs, therefore, a high idea of the dignity and importance of her work, a determination to overcome difficulties and disappointments, unfailing patience, great charity and the courage of an apostle. Diocesan normal schools are the *sine qua non* of correct teacher preparation as well as of aligning civic sentiment with us.

It is not enough to know the subject. The teacher needs preparation to be ready, interesting and comfortable. The self-satisfied teacher may improve in discipline and experience, but she is apt to neglect present effort and become a mere journeyman who keeps school, marking time, not advancing. She needs a divine discontent, that forces her preparation of the same ground, gleaning here and there the ripe fruit unnoticed before, reviewing both the matter and the principles of its effective teaching. The toil of the lesson plans is part of the hidden life of the teacher; just as an army toils for months before a battle; just as Christ lived thirty years in private. The model is Christ, the method is Christ, the reward is Christ.

Experience only will give that necessary knack and insight. Mastery of method, but not slavery to it, is the surest way of capitalizing experience. Mechanical habits of routine are deadening. Humility always will be necessary and the conviction that improvement is easily possible. Open-mindedness and the love of truth, knowledge of child development and pedagogy and an overmastering desire to enrich one's background as much as possible by constant study, reading and observation—these are the only acceptable attitudes.

We are indebted to Father Kirsch,[5] for the following enumerations of some causes why teachers fail:

Lack of knowledge of the subject taught (rare).
Lack of professional training (becoming rarer).
Lack of knowledge of child psychology (no sympathy, too quick, or uninteresting).
Lack of immediate preparation of matter and method.
Lack of definite aim in each lesson (very frequent).
Lack of correlation and connection (very frequent).
Failure to realize importance of drills and reviews (very frequent).

The removal of these difficulties, coupled with an unbounded sympathy for the child, common sense, perseverance, the spirit

of youth and optimism and consideration of the child's point of view go a long way toward success.

What we have just said applies equally to the teaching of religion. Yet, in a sense, ordinary school tactics are out of place in the religion class.[6] Much less should there be in this class those refuges of incompetence—sharp calls to attention, mere efficient class drill, sarcasm and sore hands. The class in religion should stand out in the child's memory as fragrant with gentleness and patience, for a child learning religion is like a child learning to pray.

But since the subject is fraught with even greater difficulties by reason of bad method and incorrect grading, the following observations may be of value. The teacher of religion is not a mere tester of catechism. She will need first-hand information of the more important phases of Church and Bible history, the dogmatic and moral teaching and practice of the Church and the lives and surroundings of her pupils. Correlation of religion with the profane branches is the soul of religious instruction, as we shall see. The teacher should also frequently ask herself: Do those who recite correctly explain incorrectly? Mere words are not wanted; ideas are. Does she sacrifice instruction to pious exhortation, or train the intellect at the expense of the heart and the will, or use abstract or scientific language in place of concrete? "Far easier is it to find an orator who can deliver an elaborate and brilliant sermon than a catechist able to give a simple but flawless instruction."[7]

Personal Qualities of the Teacher. Besides the need of training to secure her professional qualifications, the teacher needs also, in a much greater degree, personal qualities. These will be afforded by her religious training and life. Every great teacher is essentially unworldly and cloistered. Distractions do not inspire great thoughts; nor mundane thoughts, wise scholarship. And let us insist that the teacher who feels that her teaching does not offer abundant opportunities to serve God and sanctify her soul makes a big mistake. As a recent writer

has said: "The classroom and community life offer the true religious every advantage for the attainment of perfection. Poverty is there often in the dormitory and lack of privacy and in the scantiness of tools and supplies; obedience also, in fullest force, to her superior and the parochial, diocesan, city and state regulations"; and, let us add, chastity, that sanctifies and crowns the work.

"Put ye on Christ the livelong day
In selfless labour giving self away."

The Apostle to the Gentiles said, "But I most gladly will spend and be spent myself for your souls." [8] And a Greater, putting His finger on the all essential, said, "And for them do I sanctify myself," [9] with the result that at the end He could say, "Those whom thou gavest me have I kept; and none of them is lost." [10] Eloquence has no blessing apart from God. "Without me you can do nothing." [11]

The Teacher Therefore Must Enter Into the Views and Purposes of the Good Shepherd. Jesus, the perfect teacher, had the welfare of the individual before Him as a controlling thought. We should, therefore, beg the grace to know our sheep, to sorrow and rejoice with them, to feed them and so to lead them to Christ. For something of that spirit, as well as for the comfort and inspiration that breathes from the sacerdotal prayer of Jesus, the teacher should read often and meditate upon St. John's Gospel, Chapter XVII.

"Feed My Lambs," [12] is Christ's insistent plea to Peter, the first principal, and to his staff, and so to all their successors. The teacher, too, should love her children, help their helplessness and make them happy at their lessons in religion. She should open up their hearts, as is her own, to all that is good and tender, true and lovely. "My little children," says St. Paul, "of whom I am in labor again, till Christ be formed in you." [13] "Be fathers; but that is not enough, be mothers," says Fénelon.[14] That is the attitude, whatever the sex of the teacher. "Be strong as a diamond, more tender than a mother," says Lacordaire.

Speaking of St. Angela Merici's insistence on the maternal spirit in education and her refusal to trammel the child by anything save affection, even though that affection imposes tasks and responsibilities, the *Commonweal* [15] says editorially:

"It was never more evident than now that teachers are constantly tugged at by little hearts to supply what parental custody refuses to give. The child who would 'rather die than go home,' is unfortunately not so rare as, possibly, he used to be. Ever so many factors—divorce, industrialized mothers, street life, absence of other children—concur to create domestic environments in which growing boys and girls find it almost impossible to live. Young women who become teachers are often amazed at the lavish display of deep attachment made by their pupils. In many cases this proves the thing which emancipates little ones from vengefulness and the disposition to break all rules. Therefore, incidentally, the influence wielded by the teacher is made greater than it used to be. She becomes the representative, not only of the physical mother who far too frequently is distracted by uncontrollable circumstances from the care which goes with her position, but also of the Divine Maternity which has always inspired religious teaching and is really the motive force in such great endeavors as that of Saint Angela Merici."

"Charity is a mother, is a nurse," says St. Augustine,[16] continuing the same thought. This Saint said of St. Ambrose, by whose eloquence he was in part converted, "I began to love him, not because of the truth he taught me, but because he showed me affection and good will." [17] Whereas, Socrates is reported to have sent an unruly boy back to his father with the words, "I can do nothing, for he does not love me." The information conveyed by the following excerpt is arresting. "Personal sympathy and friendliness for students were given first places more than seventy times by seventy-six advanced students. Masterful knowledge of the subject was put in sixth place with only thirty-six mentions." [18]

"The power of the real teacher is moral rather than intellec-

tual. It comes from the glow of moral and spiritual life that in some mysterious way touches and energizes the student's soul." She is not primarily a teacher, but Christ's agent interpreting right attitudes toward life. The Greeks called the teacher the inspirer; and the taught, the inspired.

Only the teacher's good example can vivify and make attractive her teaching. Virtue in the teacher will ever be the most vivid story for the child. The teacher is the only artist who cannot represent the virtues she does not possess. "The child makes his personality under heredity by imitating the example set before him in the act, emotion and temper of those who build around him the social enclosure of his childhood." The teacher must be what she would have the child be, for the child reacts emotionally first and then rationally, imitating the beloved. The child is moved more by heroic deeds than by their recitation. [Only those] "teachers [19] with a genuine flair for their work are likely to interest their pupils, to maintain discipline, and to inculcate ideals of honor and decency through their own enthusiasm for the job in hand."

Not, Therefore, What She Teaches, but What She Is, Teaches. Instruction and education do not reach the springs of conduct as does character. Character only, builds character. "For the spirit only," as Emerson assures us, in one of his essays, "can teach. Not any profane man, not any sensual, not any slave, not any liar can teach, but only he can give who has. The one through whom the soul speaks, alone can teach."

The Catholic philosophy of life is achieved by discipline and self-denial; it is learned, not from books, but only from example. "Follow Me," was and still remains the school of Christ. His first pupils exhorted others; and even as our saintly teachers taught us, so we, our children. "Example is the school of mankind," says Edmund Burke, "and they will learn in no other."

Personality in the Teacher. The burden of our concluding thought may be summed up in that hardly definable word "personality." The teacher must be personable. Goethe tells us

that "Whatever a man accomplishes, he accomplishes because of his personality." [20]

"The personality of the teacher is at the root of all moral education in the schools. The teacher's poise, self-control, courtesy, kindness; the teacher's sincerity, ideals and attitudes toward life are inevitably reflected in the character of his pupils." [21] Much the same thought is voiced by Bishop Spalding when he says,[22] "What we believe and love more than what we understand moulds character and shapes destiny. . . . Noble living is nourished by personal, not by logical influences, and Christ had been a teacher in vain had His words not been power and grace and peace, touching the heart, exalting the imagination, and awakening in man's whole being a sense of liberation and refreshment."

We have forgotten many of the truths we learned from books. But what does it matter if we fail to remember the facts of history and geography, so long as we can remember the attitude of our teacher as the finest influence on our lives and be reminded by it of the perfections of Christ? Let, then, the truths be forgotten so long as the glow and warmth of the more efficacious human touch remain. Only when God made His beauty, truth and goodness visible in Jesus did men understand Him. "For Christ therefore, we are ambassadors, God, as it were, exhorting by us." [23] We say to the pupils what we please, we thunder what we are. The personality of the catechist is God's gift to the catechumen. God is revealed to us in Christ, and so God and Christ are revealed very largely to the children through the teacher of religion.

So the teacher, in company and in imitation of the Blessed Trinity, goes about her creative, redemptive and sanctifying task. She need not say as the poet:

> "When I am forgotten, as I shall be
> And sleep in dull cold marble, where no mention
> Of me more must be heard of, say 'I taught thee!' "

Her pupils, and therefore her children, will rise in solemn moments of trial and call her blessed. Perhaps they will succeed

where she has failed, will make her dreams come true. She indeed receives much reward here, but it is only a most inadequate suggestion of the reward to come. The inspired writer tells us that "they that instruct many unto justice shall shine as stars for all eternity." [24]

TOPICS FOR DISCUSSION AND REVIEW

1. Discuss: Religion is caught, not taught.
2. Discuss: The teacher is the representative and interpreter of Christianity to the pupil.
3. Discuss: The spirituality of the teacher is more important than the things she teaches.
4. List in the order of their importance the essentials of teacher training, technique and personality.
5. List and rate your own qualifications in these three.
6. Have you noticed faulty technique, ignorance of subject matter and of childhood in other religion classes? Apply these tests to yourself.
7. Of your early teachers, which do you best remember? Because of what qualities?
8. What qualities do the pupils of your class need most? What definite help do you give them?
9. Does Christ show through you to the child or do you wink at cheating, skimp your preparation, waste class time, encourage tale bearing, show partiality, strike the children, lash them with sarcasm, brutalize them with anger, make them hate religion?
10. Write a short composition developing as its text the quotation on the teacher that most appealed to you.
11. What is the rôle of the priest in the religion class?
12. Bring to class a written digest of the supplementary reading.

FURTHER READING REFERENCES

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NOTES

[1] Quoted by Kirsch, *Catholic Teacher's Companion,* 472

[2] 2 Tim. ii. 2.

[3] Matt. xxviii. 19-20.

[4] "The Winnowing of Womanhood," *Commonweal* (Oct. 28, 1925), 613.

[5] *Op. cit.,* 226.

[6] Cf. Part IV, Chapter I.

[7] From the Encyclical *Acerbo Nimis* of Pius X, April 25, 1905.

[8] 2 Cor. xii. 15.

[9] John xvii. 19.

[10] John xvii. 12.

[11] *Ibid.* xv. 5.

[12] John xxi. 15.

[13] Gal. iv. 19.

[14] According to Dupanloup, *The Ministry of Catechizing,* 9.

[15] March 2, 1927.

[16] Dupanloup, *op. cit.,* 87.

[17] *Ibid., op. cit.,* 93.

[18] *School Review* (Dec., 1926), 754, 5.

[19] *New York Times,* Jan. 21, 1927, edit., "Moral Training in School."

[20] Quoted by Kirsch, *op. cit.,* 25.

[21] "Course of Study in Moral Education," Bd. of Ed., City of N. Y. (1921), 3.

[22] *Religion, Agnosticism and Education,* 26, 27.

[23] 2 Cor. v. 20. [24] Dan. xii. 3.

PART II

AIMS IN TEACHING RELIGION

This Second Part attempts to indicate the scope of the teaching of religion. It outlines three fundamental and some related aims, and indicates some practical ways of achieving them.

Chapter I discusses the "Knowledge Aims" and divides them into dogmatic, moral and devotional. It emphasizes the fact that while faith is a gift of God, the better understanding of its tenets depends also upon man's effort. It discusses in broad outline the particular knowledge most needed by the child. It concludes with a study of the aims of moral instruction and the child's growth in moral concepts.

Chapter II, "Conduct Aims and Teaching," criticizes both the conduct and the intellectualistic extremes that are present vogues. Yet, the needs of conduct teaching and training are also stressed. The factors in conduct are outlined, and the way to secure correct conduct is pointed out.

Chapter III, "Religion and the Affective and Cultural Life," points out the real value of such aims in religion teaching as well as the blight that follows their neglect. Religion, while not emotional, concerns the whole man, of whom part is emotion. Religion should, therefore, be engrafted upon as many good emotions as possible.

Chapter IV shows us that "Devotional and Ascetic Aims and Teaching" are also to be included in the religion teacher's point of view. Such teaching must be suited to both present and future needs of the child. The chapter points out a detailed way of fostering such aims.

Chapter V discusses the "Discipleship of Christ and the Saints"—the impelling motives of Catholic life and teaching. It studies the place and worth of, as well as the factors in, the cultivation of ideals. It points out the value and a method of imitating the saints; and, finally, it indi-

cates how a personal love for Christ and our Lady may be fostered.

"Developing the Civic and Catholic Senses," the subject of Chapter VI, presents a study of further aims and perspectives that should guide the teaching of religion. It shows that true democracy rests upon charity. It shows the dependence of the State for its stability upon the Church; and it shows how a worthy civic sense may be inculcated. It concludes with a study of the Catholic sense, its place in life, and the need and the manner of its acquisition.

Chapter VII, "Vocational Guidance and Religious Vocations," presents a discussion of the needs and methods of vocational counseling. It concludes with a study of the all-important question of vocations and the teacher's part in encouraging them.

CHAPTER I

KNOWLEDGE AIMS AND TEACHING

The principles of religion, as we saw, must inform all teaching, for religious truth is the connecting link between and the background of all knowledge, just as it offers the only satisfactory synthesis of knowledge.

To the Church falls the task of preserving and teaching that religious truth. She is essentially an educator. Her aim does not vary nor is it left to chance. Life in union with God now and hereafter is her aim. To this end she teaches the child the knowledge of God and its relations to Him. Under her guidance the child forms its character by overcoming natural defects, by forming habits of morality and by following high ideals of self-knowledge and self-discipline.

The child has even now certain problems of experience to meet; it has abilities to realize; it must come to know, love and serve God with all the powers of its soul. Now, these powers or faculties with which the child is equipped may be roughly but satisfactorily classified under three aims or headings: of knowing, willing and feeling.[1] Modern psychologists reduce all mental phenomena to three classes. They are called commonly intellect, feeling and will. Cognition, or knowing, is concerned with both sensation and intellection. The affective states of feeling are both sensitive and spiritual. The will or volitional states are concerned with both the sensuous passions and rational acts of the will. Actually and psychologically there is no such division. All three are intimately bound up with and color one another. Just as ideas flow into activity, so there is close connection between volition and feeling.

Mere Understanding or Knowledge Is Insufficient. The bane of all religious teaching is the mere presentation of ideas, the mere memorization and rattling off of formulae. The knowledge to be gained must be connected with the instincts, feelings and imagination; it must appear good to the will and as a motive capable of moving it to right conduct; it must, in a word, flow over into activity, internal and external, moral, mental and physical.

We must therefore present the truth to the pupil's intellect for sifting and absorption. And we must also apply the doctrine to models or examples and then again to the child's own life and problems. The truth must be bound up with the other faculties of the child, with feeling, will and habit. And, finally, it must be given an opportunity for natural expression by the child as far as possible. Thus, the auxiliary emotional and appetitive forces add something cumulatively to the truth grasped by the intellect, and the truth will approximate at last its fullest realization and dynamic force. In this way knowledge will be mastered by all the faculties of the soul, because it in turn has found lodgment in and mastery of all the soul's faculties.

In this Second Part of our book we shall discuss these three aims of knowing, willing and feeling as well as those related aims that are also the guides of the religion teacher. In the interests of clarity we shall discuss each separately. The present chapter is devoted to our knowledge aims and teaching.

"For this was I born, and for this came I into the world: that I should give testimony to the truth. Everyone that is of the truth heareth my voice."[2] "You shall know the truth, and the truth shall make you free."[3] Thus the primacy, necessity and reward of religious knowledge.

What religious knowledge should be taught the child? Enough to feed its intellect's growing abilities. The child must be sup-

plied according to its age with a knowledge of the principles of belief and conduct. Knowledge that fails to influence thought and action can have no contact with life or with matters of daily experience. Memorizing the books of the Old Testament or lists of popes is apt to crowd out the more fruitful knowledge of prayer, Christian charity and the principles of the spiritual life. The child must, in a word, see the application and relation of the truth to its own interests and activities and to its own judgments of right and wrong. If such a fundamental principle is followed, the child will be taught rather than an ideal catechetical edifice built up, and religious knowledge will become an organic growth that is fully vitalized from the beginning and grows all through life.

But before we discuss the particular content of our knowledge aims and teaching, there are some other general principles that require attention.

Faith and Reason. The tenets of faith and of the Christian life are reasonable and, as such, appeal to the reasonable mind. Religion is, in part, a matter of intellectual knowledge, judgment and application. The child must be taught to think out, under the guidance of the teacher, its religion from the premises of God's revelation and humanity's need, and to reflect on the truth taught. The catechism answers are but small portions of the truth that should furnish constant round-table discussions. Also needing discussion are problems of conduct, vocation, intellectual difficulties, the scandals and sophistries of the world and the value of Christianity to the individual and to society. The teacher should always point out that the doctrines of faith are not mere theoretical statements but are also practical standards of conduct.

Yet, we should ever be mindful both of the reasonableness of faith and of the fallibility of reason. It is essentially human and indeed quite necessary to believe in our fellows. On the contrary, reason, when left alone, is too weak and disorderly to tell us much about God. If we accept the testimony of men, the testimony of God is greater.

Indeed, faith is a gift of God and can never be won by man's reason, nor can its mysteries be plumbed. It would be dangerous, therefore, to overemphasize truths from reason in the proofs of our faith to the exclusion of those from authority, whereby we believe because God and His Church teach so. We must not accept doctrines only because we see their reasonableness and appropriateness, but rather on faith, whether we can understand them or not. It would also be wrong to indulge in excessive and inappropriate questioning. Finally, the knowledge imparted, though perhaps elementary, must be essentially true and clear enough to guide the actions of the child. Later, experience and fuller meanings will be added.

The Idea of God. Pictures and statues should be explained as the symbols that they are. Not a glorified human father, God is a pure spirit. This spiritual aspect is more apt to lead to spiritual life. Such ideas must be built up, of course, on the apperceptive basis of the loving parent. The child needs God, who is a loving Father expecting obedience and trust and is ever near His children. The fact that "God sees me" should be the background of their whole life.

Idea of Jesus. We should freely use pictures of Christ, God made visible, especially those in which He blesses children. He should be taught as the Way, Truth and Life; as the God-Man of supreme goodness, courage and service; as the Elder Brother and Constant Companion to whom loyalty is due.

Place of Religion in Life. There should be no divorce between religion and work or play or home. Religion has place in every day and in every act in the week. Religion is the thing for which the best men and women of all ages have lived and died. It gives love, sincerity, courage, purity, service and true success.

Self-knowledge comes through self-examination. The teacher should show the children how to make such self-examination. Principles of habit formation, the duties of scholars, playmates and minors and the principles of prayer and virtue will mean

more in the light of this self-knowledge, just as they will increase such knowledge.

The Particular Religious Knowledge to Be Acquired by the Child. Tradition divides the field of Catholic truth into principles of belief, principles of conduct and the means to preserve both. Or we may classify Christian truth as *dogma,* which gives the reasons and motives of Christian belief; *moral,* which gives the knowledge of duties or the ideals called for by Christian conduct; and, finally, *the means* or the helps such as grace, prayer and the Sacraments, which make that knowledge effective. The child must have suitable knowledge in each division. Each of these divisions is related to the others, and all of them are inextricably mixed up in the catechism. I believe, for instance, in the existence of hell; I know what conduct leads me there; and I know the means to take to avoid such calamity.

The content of the Religion Course and of the catechisms in general use includes sufficiently the articles to be believed, the duties to be practiced and the means to both these ends. We need not, therefore, enter into such details here. We shall, however, discuss under each of these three divisions of Catholic truth some principles that are of especial significance to each.

I. Knowledge of Dogma

The following suggestions, some of which are from the Rev. John M. Cooper, D.D.,[4] while framed for a college course in religion, are valuable as direction finders in the elementary and secondary courses as well.

1. Dogmas of faith have a religious and educational function, and their relation to grace, prayer and the Sacraments tells us how to get supernatural help from God. 2. Dogmas also provide the supernatural motives of conduct. 3. The teacher should attach more importance to those great central dogmas such as the Redemption and Incarnation around which the lesser dogmas are grouped. 4. The definitions of dogma or doctrines are not the end of religious instruction. Their purpose is to

make the doctrinal truths the vital motives for loving God and our neighbor. Instruction in them should therefore take account of the age, sex and interests of the pupils. 5. The higher motives of conduct should also be emphasized. 6. Moral implications and applications should be interwoven in the dogmatic instruction.[5]

It may be useful also to include under the head of our dogmatic knowledge aims, more general remarks on apologetics, Church History and Bible History.

Apologetics should be initiated before the children leave grammar school, not indeed to make theologians, but to give the pupils a strong grasp of the essentials and so enable them to meet the objections of their playmates and the scandals of the world that come under their observation. Stress must be placed on constructive facts, and the worth to the nation of the Church and her moral code must be shown.

Church History should be introduced in the last year at least. The Church should be referred to as the sanctifier of men as well as a world-wide organization. She is the mystical body of Christ, and her history is the record of His Life energizing in the world. The treatment should be topical, not chronological. Working backward from the present is recommended rather than the more usual working forward from the unfamiliar beginnings. Papers should be written on the present benefits derived from the Church universal and from the parish church. Knowledge of the Church's present achievements is at least as useful as knowledge of her past benefits.

Bible History. While, as we shall insist, Bible History can scarcely be taught as formal history in the grades, it must be used for a twofold purpose: (1) To get the facts, i.e., to hear the story of God's dealings with man; and (2) as an illustration of Christian doctrine.

The teacher herself must know the Bible, both in order to teach it and to correlate it with the hard, dogmatic facts of the catechism. The child before eight or nine is incapable of grasping either the continuity or the causality of history, and it can

absorb only an elementary presentation of historical facts. The teaching of Bible History to the very young, therefore, must be disconnected and fragmentary, presenting the fundamental data with practical moral and religious conclusions. In all the grades there should be plenty of chart and board work, map making and illustrative material. The teacher should have a complete set of Bible pictures, wall charts and engravings copied from the best. She can keep a scrap book collection of pictures and encourage each child to keep its own.

The Bible History work of the **first to the fourth grades** should be largely the telling of stories based on the sacred narrative. Such stories should make a strong appeal in simple and sympathetic language to the imaginative and emotional faculties. The language of the Bible should be used whenever possible. From the Bible stories the teacher can deduce the most important moral and dogmatic truths and form the practical applications. Showing the picture or chart of a Biblical scene, she may ask what two or three see in it. She can then supplement each free pupil analysis by her own expository, descriptive and catechetical analyses. The children may then reconstruct the story. If a text is used, its practical dogmatic and moral lessons should be similarly treated.

In the **fifth and sixth grades,** the teacher can gradually eliminate the picture analyses and approximate the teaching plan of profane history to be used in the last two years. The geography of the place in question and the characteristics and life of the people should be studied. The teacher may develop the lesson by the methods suggested in the above paragraph. This may be varied with open book recitation or quiz, oral or written. Difficult words, phrases and allusions can be written on the board.

In the **last year** the text itself of the Sacred Scriptures, particularly the New Testament, should also be studied. To become familiar with the Christ of the Gospels and His precise words is indispensable. The text may be used as a reading book with the teacher reading expressively, explaining words, allusions

and ideas, and, next day, quizzing the class on it. On Fridays the significance of the coming feast or the Sunday may be explained and on Monday the child questioned on the Gospel and the instruction or sermon.

Correlation with the catechism, memory work, stereopticon views and dramatic performances are so many additional aids. While the time allotted is scant, attempts should be made to verify some at least of the more important Bible references made by the catechism.

II. Knowledge of Christian Morals

Our moral knowledge aims, considered in their speculative or instructional aspect, should impart a familiarity with the Catholic moral ideal and show the desirability of attaining it. This instruction in Christian morality should develop the habit of intelligent and loyal moral judgment. It should help children to apply Catholic standards of life to concrete moral problems or cases in the class and to actual conduct in life. In short, the aim is to turn out graduates instructed in and living the Catholic moral ideal.

Not only are the commandments to be taught, but the principles of virtue and the counsels of perfection must be emphasized. It is indeed bad pedagogy to stress sin rather than virtue. If the child is to acquire positive virtue, positive virtue must be stressed. Today, charity and justice, honesty and truthfulness are much dishonored. The knowledge, necessity and love of these virtues must be inculcated. Yet they have all but disappeared from our text-books, though as distinguished from justice, they form half of the moral code. Therefore, charity and works of mercy need special attention these days. A knowledge of the function of natural virtues and motives also should be acquired.[6] Our next chapters on Conduct Aims and Teaching, and Religion and the Affective and Cultural Life, as well as occasional remarks throughout the rest of this book, will deal with the problem of turning the knowledge of the Christian ideal into Christian conduct.

The Child's Growth in Moral Knowledge. If the teacher is to achieve effectively these moral aims, she must know somewhat of the child's growth in the acquisition of moral knowledge. She must know, too, the age levels at which an understanding of the various virtues and vices, prohibitions and precepts, manifests itself in the children of today. According to the valuable researches of Sister Mary, I.H.M., Ph.D.,[7] some moral concepts manifest themselves as early as the age of three in certain concrete ideals of obedience, not hurting others, helping mother. In only one-half the large group she examined, and not till the age of six is there a grasp of the spiritual aspects of death and of the nature of God. She sums up the stages of the growth of moral ideas in school children in the order of their appearance as: (1) a realization of duty to God; (2) then to self and to the individual neighbor; (3) to society. We sum up from pages 12, 20 and 26 of her pamphlet, "Some Research Findings in the Moral Development of Children," more detailed characteristics of these three stages:

Duty to God. At six, children have well-defined notions of religious actions and they believe in God and eternal reward. Thirty to fifty per cent. of public school children took a materialistic view of why they were made. Many, from all ages and schools, believed it a sin to miss grace or prayers. All Catholic school children, and seventy-five per cent. of public school children think it a sin to miss church on Sunday. Abstract concepts of religious worship grow with maturity.

Duty to Self and Neighbor. Obedience is the first ideal that fixes itself. Truth next develops, though apt to be sacrificed by the young to charity. Sacredness of property, generosity, honor, gratitude, and courtesy also begin to make themselves felt.

Duty to Social Groups. Altruism develops early, but children need concrete instruction in social and civic problems involving emotional resonance in the solutions. There is an unhealthy precocity in sex learning and a sudden interest and decrease of interest in social problems.

The maximum ages for the things realized as good to do, are, *for boys,* at six years, religious acts; at seven, respect authority; eight, be good; nine, negative virtue; ten, worship and courage; eleven, gentle; sixteen, charity, honor; seventeen, pure, honest; eighteen, help at home. For *girls* they are the same as for boys from six to nine inclusive; at eleven, charity; twelve, help at home, be pure; thirteen, worship; fifteen, gentle; sixteen, honorable; eighteen, honest. Sister Mary wisely insists on the underlying principle that the maximum period of interest for these spontaneously named concepts is the time for most effective instruction in such concepts.

III. Knowledge of the Means of Christian Life

The means for making effective the Christian ideals of conduct are to be found in the Sacraments, in prayer and in public worship. Overemphasis on the conduct side of religion, coupled with lack of attention to doctrine as well as worship, often results in centering religion about man instead of about God. Proper emphasis put upon the ways and means of the spiritual life, in its inner as well as in its outer manifestations, tends as a balance to preserve the correct proportion. The use and value of the Mass, prayer, the Sacraments and grace must be firmly established in the child's intellect and firmly entwined among its affections. Great care must be taken to preserve this devotional life upon an intelligent plane and against the merely mechanical and external. We shall treat this subject in its practical aspect in Chapter IV of this Second Part, "Devotional and Ascetic Aims and Teaching."

TOPICS FOR DISCUSSION AND REVIEW

1. Show how we may classify man's mental activity as knowing, willing and feeling.
2. How are these faculties connected and how do they reinforce one another?
3. Why are knowledge aims alone insufficient in teaching religion?
4. What principles, broadly, should characterize the religious knowledge taught the child?
5. Explain the relation of the threefold division of Christian truth.

6. What general principles should underlie the teaching of dogma or doctrine?
7. Of Apologetics and Church History?
8. Discuss the aims in teaching Bible History.
9. What aims should govern us in imparting a knowledge of morality?
10. Discuss the growth of the more important of the child's moral concepts.
11. What principles should guide the teaching of the devotional life or the means of living the Catholic moral ideals?
12. Discuss: Knowledge alone is not enough, for the devils believe and tremble.
13. Discuss: Conduct alone is insufficient. The mind also must pay its homage to its Maker.
14. Discuss Spencer's definition of education: "a preparation for complete living."
15. Report back to class on the supplementary excerpts.

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* Hald, Rev. H. M., *Readings from the Sacred Scriptures.*

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It will be well if the student study also the respective domains of faith and reason in such popular works as, for instance, The Calvert Series.

NOTES

[1] Cf. Chrysostom, *Develop. of Pers.,* 217ff.; Dubray, *Intro. Phil.,* 30.

[2] John xviii. 37.

[3] *Ibid.,* viii. 32.

[4] *The Content of the Advanced Religion Course,* 22ff.

[5] Cf. also Messmer, *op. cit.,* 248.

[6] Cf. Part III, Chap. V.

[7] "Research Findings in the Moral Development of Children," Bulletin, Cath. Ed. Press, Nov. 15, 1925, by Sister Mary, I.H.M., Marygrove College, Detroit, Mich. The work of this religious is one of the very hopeful signs of progress in Catholic educational methods. Cf. also her "Some Research Findings in the Moral Development of the Pre-School Child," *Cath. Ed. Rev.* (Mar., 1926), 145. Sister Mary has a most interesting paper, "Sources of Moral Knowledge in the Child," in *Cath. Ed. Rev.* (Oct., 1928), 466. It is a study of the Relig. Ed. Assoc. monograph, No. 1, 1927: "Testing the Knowledge of Right and Wrong," by Hartshorne and May. Cf. also our chapter on "The Pre-School Child," Part III, Chap. I. For comments on the work of Sister Mary, cf. *America,* Marshal Lochbiler, S.J., "Pre-School Morality," Aug. 20, 1927; cf. also Austin Schmidt, S.J., "The Moral Development of Children," Apr. 26, 1924; Charles Philipps, "Some Religious Tests," Mar. 22, 1924.

CHAPTER II

CONDUCT AIMS AND TEACHING

In our last chapter we spoke of knowledge aims and teaching and we divided our subject into knowledge of doctrine, knowledge of morals and knowledge of the means of Christian life. In the present chapter we consider the general principles that underlie the application of such knowledge to conduct. In subsequent chapters we shall suggest specific applications of these principles.

Knowledge and Conduct. A modern school of thought would test the worth of knowledge pragmatically, by its influence upon action. But while knowledge is indeed necessary for rational human activity, external action is not the sole test of the value of knowledge. There is a whole world of interior spiritual activity, of judgment, assent and love, that never sees the light of external action. This activity also has its place in the Christian life.[1]

The performance method, just criticized, is a reaction to the intellectualistic method, which also errs in that it too closely identifies religious instruction with the intellect, while at the same time it neglects the affections and the will. The truth, as usual, lies in a nice balance of the two extremes. Warned of these two excesses, let us assay the proper place of activity in religious living and, more particularly, of the external conduct aims of our religion teaching.

Present-day fallacy asserts that it matters not what a man believes, but what he does. Yet it does indeed matter what he does and what he believes and feels, for human action must ever follow and reveal the knowledge and feeling or passion that prompted it. Knowledge tends to flow into action, while expres-

sion in turn clarifies and gives edge to ideas. Action makes thought objective, more permanent and, in a sense, more dignified.

We judge the man, his interior world and the springs of his conduct by his actions. Will and action, more than intellect, reveal his character. "Faith without works is dead."[2] "If you know these things, you shall be blessed if you do them."[3] "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father."[4]

Without lessening our condemnation of the external conduct goal as a sufficient norm for our teaching, we must, nevertheless, consider conduct as *an* aim of Christian teaching and living.

The Need for Conduct Teaching and Training. There is a much lamented gap between creed and deed. Religion is a practical thing and is taught by practice. We learn our religion as we live it. The only way to learn to pray, is to pray. Ideas and feelings alone do not make character. It is the product of these plus conduct. The mere teaching of ideals does not lead to action, and moral knowledge that does not function in deeds is futile. Ideals, of course, influence action; but when past habits, instinctive tendencies and emotions arise that are opposed to such ideals, the ideals are in danger of losing, unless stronger, and contrary habits and emotions come to their aid. Another and more positive danger arises when moral ideas are taught without emerging soon into moral conduct. Such procedure encourages the habit of complacency in their presence and not reaction to them. This is akin to the forming of those ineffective resolutions which pave the road to hell.

The teacher should always beware of the danger of self-satisfaction because the child has correctly recited the lesson, especially if that lesson has been abstract in substance and in form. Let her remember that of itself the catechism is only a technical theology boiled down. The child is to be equipped, not for the hearing of confessions or the giving of spiritual direction, but to *live* in the world guided by the Catholic moral ideals of loyalty

to God, our Father, and, for His sake, of charity and justice to our brother, His child also.

As the Rev. Dr. Wolfe tells us, the examinations and reviews of old time do not gauge the progress of children. The proper test is that which life puts on them. Has the instruction given the child capacities to live right? To make God a part of the business of conduct, it is not so much a question of this or that act and subject, but the general consistency given the powers of the mind by which the child is resourceful and strong in moral abilities whenever adjustment is to be made.[5]

Moral teaching exists just to provide the conduct ideals or patterns of behavior. Such instruction should enlighten the intellect on the best mode of action in given circumstances. Yet the possession of such knowledge does not guarantee right conduct any more than the possession of correct principles of belief guarantees correct belief. Religion is a mode of life as well as a body of doctrine, and life is a complexus of belief, knowledge, feeling, instinct and other dynamic forces. The instruction must issue in religious life. Religion in education is not learning what is in a book, but it is a force to compel interests, to beget habits and to influence daily activities. All principles, then, of conduct must be tied up with the will, feelings and instincts, with the natural and supernatural motives and virtues. They must be buttressed by prayer and the Sacraments and the helps of devotion. Last, but by no means least, there must be practical application to actual conduct. Let us repeat: To inform the mind and not train the will is futile; to define moral standards and leave them in the air without application to life is poor pedagogy.

Self-activity. The principle of self-activity, so vital in all real learning, is of urgent importance here. The subject matter is an experience to be lived as far as is possible, not a formula to be memorized. The teacher must not only hear lessons but help the child live. As a matter of fact, youth is naturally more interested in action than in theory. Religion is too often taught as a bugbear of dry theory instead of the interesting problem

and method that it is, permeating all of human life. As Cardinal Manning said, "All human conflict is ultimately theological."[6] The child never makes knowledge its own until it uses it. This requires that, whenever possible, a highly practical bent be given religious instruction. We should give religion a place in life, then, instead of reducing it to creed. We do this if we train in actual practice apart from precept; if we give a vital instruction in connection with a living situation that calls for response. In this way, theory will be wedded to practice, and the conduct side of life will receive its proper emphasis. General methods of pedagogy sum up this idea as "no impression without expression."

The Factors in Conduct. Instruction and the subsequent possession of it as knowledge, is not, we repeat, the sole factor in conduct. We act in general as we are; and we are as we are, not only because of knowledge acquired, but under the influence of heredity, environment, experience, habit and a host of other factors. All these factors color and blend to a great extent the three departments of human activity, of thinking, feeling and especially willing. The whole complexus, plus grace, co-operated with or refused, makes up the dynamic driving force that results in action according to or departing from Christian standards. These several factors need correct understanding as well as correct handling in order to ensure correct conduct.

By way of illustration, motives are sometimes called the springs of conduct. To direct conduct, therefore, the motives that produce the desired reactions must be evoked. Now, interest is a powerful motive leading to ambition and achievement. If the religion class is void of interest, the teacher is to blame. So, too, religious habits, the will and conscience, loyalties and love, the supreme motive, need correct handling. We suggest more fully in Part III the manner of motive formation. A few general suggestions for teaching the practice of religious conduct may be useful here.

How to Secure our Conduct Aims. The child's morality assumes the concrete form of habits; abstract principles are not

at first so easily grasped. The child from infancy on, therefore, should be trained in performing specific moral acts. As with physical acts, so it is only by practice that the child grasps concrete morality till such conduct becomes habitual.

Nevertheless, the child must be trained as soon as possible to see the moral significance of its actions and to perform them with the highest motives. The child must learn that the practice of virtue is its problem and that the problem is to be solved not by animal appetite but by reason and grace. The teacher, therefore, must arouse enthusiasm in the child for moral values and corresponding resolves. She must provide opportunities to choose and reason in matters of right and wrong and so bring home the sense of individual responsibility.

Such opportunities should be encouraged, organized and directed as so many problems to be solved. Situations and projects,[7] oral, written and actual, should be planned leading to a solution that will be rated by the teacher. She should arouse, suggest and direct the desire for such activity. She should help the children discover in their own lives interesting and useful problems of religion and their solution.

The teacher can test her conduct teaching through the medium of conduct problems. Such problems will provide the child at the same time with a device for learning moral conduct. Let her note and rate the pupils on a virtue by testing their abilities several times and then setting down the averages. She may then take up the project of, for instance, truth telling. The final results may be compared with her first ratings.[8]

The child should be led to adopt by its own conviction and choice a code of action [9] comprising both natural and supernatural objects. The diocesan course of study or the syllabus should contain suggestions along these lines. A simple and workable rule of Christian life and conduct should be mapped out by each grade teacher with her pupils. This rule should embrace the child's conduct at home, at school and on the street.

Like the application of the laws of mathematics to problems and the application of the rules of grammar to oral and written

composition, the application of the rules of morality to concrete cases is an invaluable part of the child's training. The child will be better able, as a result, to meet adult problems successfully.

A class question box will aid in learning the pupil's state of mind. An activities period weekly is also helpful. Religion must be referred to constantly as an activity that develops a sturdy interior life. There must also be insistence on the continuous application of the highest motives to worthy activities, scholastic and otherwise. Special commissions of care and command over others, with later checking up, are invaluable. Such are: the advanced or older pupils tutoring the younger, charity pledges, works of mercy and social service organizations. Sodalities, assemblies and clubs are the logical organizations for such activity. From participation in them arises the salutary feeling in the young that religion calls for service from them as well as from adults and that they, too, are meeting their responsibilities and serving the cause of Christ.

The student should consult the Special Supplement for further reference to the important subjects of Play and Discipline.

TOPICS FOR DISCUSSION AND REVIEW

1. Discuss the relation between knowledge and conduct.
2. Discuss: It matters not what we believe, but what we do.
3. Explain: Correct religion teaching tries to achieve a balance of conduct and knowledge.
4. Discuss the statement of William James that we could well spare a thousand of those who feel, for one who, feeling, acts.
5. In what sense can we say religion is life?
6. Make a list of the factors of behavior and briefly indicate the part played by each.
7. What are the conduct aims in religion teaching?
8. Why cannot we measure conduct as easily as information?
9. How is faulty teaching in part responsible for the gap between creed and deed?
10. How does the principle of self-activity help secure our conduct aims?
11. Explain: Conduct aims are secured by the understanding and voluntary application of principles to life situations.
12. Are you as successful in securing voluntary religious conduct as you are in imparting information? Suggest remedies.
13. Does your teaching lead to better conduct in class, at play, in the home? If not, why not?

14. Discuss: We should educate for the performance of specific moral acts.
15. Draw up a code of conduct for your class.
16. Make a list of the religious activities, both personal and social, open to your children. What others can you provide?
17. What are the conduct aims of your next religion lesson?
18. Bring back to class a digest of the supplement to this chapter.

FURTHER READING REFERENCES

There is a dearth of Catholic readings suitable to this chapter. Some related readings will be found in the reading references of Part III, especially on habit, conscience and will training, character and virtue.

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NOTES

[1] We refer to it especially in our "Devotional and Ascetic Aims and Teaching," Part II, Chap. IV.
[2] James ii. 26.
[3] John xiii. 17.
[4] Matt. vii. 21.
[5] "Course of Study in Religion in the El. Grades, Archd. of Dubuque," 10.
[6] Quoted by Belloc, *Cruise of the Nona,* 82.
[7] Cf. Part IV, Chap. II.
[8] Cf. Wolfe, *loc. cit.*
[9] Cf. Part III, Chaps. IV and V.

CHAPTER III

RELIGION AND THE AFFECTIVE AND CULTURAL LIFE

The present chapter deals with religion teaching as it affects and is affected by the emotions, culture and good manners. At first sight these latter three may seem unrelated to one another and to the teaching of religion. But, actually, the affections arise out of the lower emotions, culture grows from the higher emotions or sentiments, and good manners are the conduct expressions of culture according to the conventions of society.

I. Religion and the Affective Life

Our teaching of religion has been criticized for its neglect to train the emotions. This neglect is the more regrettable because of the large part the emotions play in life. The emotions are powerful springs of action that facilitate and give color to conduct. Since, therefore, they influence responsibility, they have a moral value.

Indeed, the emotions color all our thoughts and actions. They add energy and warmth to the otherwise cold, motiveless idea. In their fusion of the idea and will power they hold a strategic value in the kingdom of the soul. They guide the judgment, incite the search for truth and help or defeat the conviction and practice of truth.

It is difficult to analyze and classify the various processes of the affective life. Each group includes elements belonging to another. We may use the following as a working basis:[1]

Feeling, as opposed to knowing and willing, denotes in general what is called the *affective life,* i.e., certain mental attitudes known as pleasure and displeasure, satisfaction and dissatis-

faction. An *emotion* is an affective state more complex than the mere feeling of pleasure and pain. *Passion* is a strong emotional tendency. *Sentiment* is more complex with ideational elements. *Appetite* implies an organic craving or desire. In medieval philosophy appetite included the whole active and affective life including love, anger, enjoyment, desire, satisfaction, will, etc.

"Strong feeling," we are told, "is the instrument and element of strong self-control, but it requires to be cultivated in that direction. When it is, it forms not the heroes of impulse only, but those also of self-conquest. History and experience prove that the most passionate characters are the most rigid in their feelings of duty when their passion has been trained to act in that direction." Christ, our Lord, had strong feelings always under control. They contributed to the strong beauty of His character. It is said that Darwin, the naturalist, rigidly excluded the cultivation of his feelings as a hindrance to his scientific pursuits, only to lament their loss in his later days.

Our feelings are God-given but, like any other gift, they must be controlled by reason and faith. Beauty, as well as strength of character, lies in their reasonable development and control. If not so nurtured, they will rule the will and cause it to follow the accidental and unessential, the lower and less noble. Macaulay tells us that "nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires." [2]

Much of contemporary thought would either relegate religion to the head and let the feelings run wild; or it would confine religion entirely to the heart and leave faith without a reasonable basis. In either case error results. Truth lies, as so often, in the golden mean.

Religion is not, of course, a matter of feeling, sentiment or emotion. Sentimental or subjective religion does not supply the strength needed to move a rational man to heed his obligations. Yet, though primarily a matter of reason and will, religion also takes toll of the feelings, for there is a large emotional element in it. The emotion of joy, for instance, usually accom-

panies a prayer of thanks; and the emotion of sorrow, an act of contrition. A stock of noble, wholesome emotions are as necessary to counteract temptation as good thoughts. And if we had to choose between knowledge and emotion as bulwarks against sin, the latter might prove more efficacious for most people. St. Thomas, a hard-headed theologian, who composed a tract on the Eucharist, wrote also the *Lauda Sion,* a perfect union of poetry and theology. To St. Ambrose is attributed the warning of over-intellectualization, sounded long ago: "Non in dialectica complacuit Deo salvum facere populum suum." [3] The *Imitation of Christ* says, "I had rather feel compunction than know its definition." [4]

The Affective or Emotional Life Should Therefore be Pre-empted by Religion. It is the teacher's task to try to graft religious emotions upon as many activities as possible. How this may be done we shall endeavor to show in more detail in Part III, Chapter II. St. Paul bluntly associated life and religious emotions when he spoke about racing and fighting, but for an immortal crown. So we should teach the child to associate things that are good and bad, emotionally, i.e., according to the standards "Jesus likes this" or "Jesus dislikes that." Religion should be made as joyful as possible.[5] "If the child forms a sad and gloomy idea of religion, everything is lost; you labor in vain," says Fénelon. And, again, he tells us that "it was by the pleasures of poetry and music that maxims of virtue and polish of manners were introduced among the Hebrews and the Greeks." [6] Religion should be shown as beautiful, lovable and imposing. Its study should be made attractive with good text-books, hymns and pictures. Such devices interest both adult and child in religion, and the interest makes learning pleasurable and fruitful.

II. Religion and the Cultural Life

The finer emotions or sentiments also need cultivation, not only on their own behalf, but because the good, beauty and truth with which they are concerned are so many patterns of and

paths to the everlasting and infinite beauty, truth and goodness which is God. Culture, as we have observed, is based upon and is an outgrowth of the sentiments which are the richer and higher emotions. "In the emotions lies the well-spring of all the strength and energy of character. This energy is one of the most precious things in life and it is precisely the function of culture to develop it." [7]

Training in cultural pursuits gives a sense of appreciation, of fitness, and proportion and the ability to know and to do the correct thing in art and life. Indeed, like reading, a cultivated taste is often a grace. Modern education has much to say about physical and intellectual development, but it often forgets that culture and refinement are greater aids to noble character. We do not, of course, pretend to substitute an aesthetic sense for conscience.

It is when we realize the true meaning of culture that we understand both its influence on life and its place in religious instruction. "True culture," to quote Brother Chrysostom, F.S.C.,[8] "is not merely 'acquaintance with the best that has been known and said,' as Matthew Arnold thought, nor even 'the disinterested endeavor after man's perfection,' as he also surmised. It includes also that special charm which comes from possessing the spirit of Him who drew all things to Himself." The Church is the mistress of this true culture. The Catholic child deserves to enter fully into this heritage of the good, beautiful and true.

Yet . . . "our ordinary educational course provides officially for no department of culture, except that of literature . . . and even in this department so much energy is directed to grammar, etc., that little remains for the appreciation of literary beauties as such. There is no study of the history of music, the characteristics of the different schools, the lives and methods of the great composers, or the influence which each has exercised on the other—still less, anything calculated to cultivate the principles of sound taste. Similarly, drawing is confined to merely

copying a figure, no idea being given of art history, the styles of the great masters, the principles of art criticism, etc. Hence, apart from literature, our normal course of education fails to provide altogether for the arts and the culture connected with the arts, and *per se* turns out its pupils, not only ignorant, but totally innocent of the bare rudiments of taste. Hence the rarity of coming across anyone, even among the really educated classes, who has the least knowledge of painting or architecture or sculpture or the plastic arts. (Hence the execrable taste which so often pervades our Catholic churches and chapels, both in point of external architecture and of internal decoration and in connection with music, even where lack of money or talent is not present.) Where there exists any taste at all, it is either innate but entirely unscientific, and therefore may happen to be right or may be pathetically wrong; or else it has been acquired through the influences of a cultured home, or possibly by personal self-education through reading and travel in later years.'' [9]

Father Hull, S.J., has an illuminating chapter [10] on the sources of informal instruction by way of pleasure and pastime, and not as a task. They are: (1) Social intercourse with grown-up people of culture. (2) The collective talents of the household. (3) Family outings, choice of entertainment and travels. (4) Reading afforded by free access to the home library. He further suggests two classes in every school, one at the beginning to start cultural tastes, the other nearer the top to give them a final lift.

We may apply these principles to literature as an example. Catholic reading, or the expressions of Catholic thought, is a grace that fights against the coarseness of the street, uninspiring table talk and dull monotony of the home. It lifts up, fires with ideals and feeds the mind with Christ. ''Religion and literature have, indeed, so many things in common and touch life simultaneously at so many points that they have been sometimes thought to be identical, or at least certain manifestations

of religion and certain forms of literature have been assumed to be but one and the same thing,'' says Brother Leo, F.S.C.[11]

III. Good Manners

Good manners, as we have suggested, may be regarded as the outer expression of a cultivated mind.

We have referred before to Newman's ''Gentleman'' [12] and we do so again to point to the external natural grace and charm of good manners. It is true that the French decadents were most polished, yet most unprincipled, and that with many a modern ''lady'' and ''gentleman'' the only crime possible is to be found out; yet good manners, like the natural virtues, should be the adornment of every Christian.

In fact, true politeness is a religious duty and should be part of religious training. Reasons are not hard to find. Every legitimate exaction of good manners can be based upon the Gospel precepts of fraternal charity and Christian mortification. ''All things therefore whatsoever you would that men should do to you, do you also to them.'' [13] ''By this shall all men know that you are my disciples, if you have love one for another.'' [14] The self-forgetfulness inherent in good manners is the foundation stone of true Christian perfection. Good manners represent a commendable striving toward better things.

Natural virtues are the bases of the supernatural, and correct ethical and social habits are more likely to go with correct religious habits.[15] Slovenly carriage, careless attire, unpolished shoes, loud voices and coarseness are often indicative of slovenly character. Manners do not make or mar the man, but they do reveal the man. They are the outward expression of intellectual and moral convictions. They are the outward signs of almost an inward grace. Further, politeness toward others secures self-respect even in others; whereas, discourtesy leads to bullying and moral weakness. The intricacies and formulae of the Church's liturgical prescriptions flow from reverence, courtesy and respect and are an object lesson to her children in the supernatural sphere.

The social value of good manners is not to be despised. They have enormous commercial value, more so than good looks and even, at times, ability. Skill in approach, in dealing with others and making one's self acceptable are all worth money. While the lips may cry "snob" to the charm of graceful manners, the heart envies and admires them, even in this land where haste and numbers have combined with other factors to make rudeness rather common.

As has been wisely stated, the ill-mannered man is but a partially educated man. "This inference would not be safe in a single instance or two, because even well-bred people sometimes, through forgetfulness, lapse into certain detailed faults, which they were taught to avoid when they were young. But, broadly and all round, if a man shows these defects habitually in adult life, people will certainly make adverse inferences and with justice. It is wonderful how many people there are who have groomed themselves pretty well and made themselves fairly presentable in manners and yet who discount themselves and render their company repulsive by one or two such faults as enumerated. It is incredible what annoyance they cause to people who have to live with them; and yet they go on all their lives apparently quite unconscious of their regrettable and disgusting defects, of the annoyance they cause, and of the depreciation they place upon their own social repute." [16]

The education of youth today concerns itself too little with manners. Parents and teachers should teach the child exactly what the situation demands. Good manners are taught best after all by example. Simple dramatization dealing with incidents of school, home, street car and play can also be called into service. Below we note a few more characteristics of good manners, which, with their implications, serve the cause of religion, if only indirectly.

Cleanliness—care of face, hands, body, nails, hair, nose, teeth, mouth and clothing.

Neatness—hair, clothing, shoes, tie, ribbons, care for public property and books.

Conduct at school—manner of address, interruptions, mingling of rich and poor, service and sympathy for new pupils.

Behavior in sick-room, on street and in public places.

Conduct at table, at home, and common courtesies peculiar to boys and girls. Some for special insistence will be: yawning, coughing, sneezing, hiccoughing, quarreling, cheerfulness, breathing in face, staring over shoulder, etc.

The child also needs specific training in correct conduct in church and school, as well as respect for priests, religious and elders.

Self-control in the sphere of manners is an aid to self-control in the sphere of morals.

TOPICS FOR DISCUSSION AND REVIEW

1. Define and exemplify a feeling or emotion.
2. Show the relation of feeling to thinking; to conduct.
3. How can strong feelings be helpful?
4. What emotions do the parables of Christ and the liturgy of the Church arouse?
5. Discuss the place of the emotions in religious living.
6. What is the key to the religious training of the affections?
7. What bearing have cultural subjects upon religion; upon character formation? Give examples.
8. Give examples of such informal training in culture.
9. Do you definitely plan for the religious training of your pupils' emotions?
10. Are you as successful as in your conduct and knowledge aims? Why not?
11. Write out some suggestions for enlisting the feelings in regard to the virtue of honesty, the doctrine of merit, loyalty to Christ.
12. Discuss: Lack of refinement and bad manners hurt religion, and tend to destroy the religious character. Their presence helps to build up both religion and religious character.
13. You do better that which you do with pleasure. What bearing has this truth on the teaching of religion?

FURTHER READING REFERENCES

Brennan, Rev. T. J., "Manners and Religion," *Catholic World* (Jan., 1916), 529.

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Chrysostom, Brother, *Development of Personality,* 70f., 76, 83, 89f., 111, 215, 217ff., 330f.

* Dexter and Garlick, *Psychology in the Schoolroom,* Chaps. XV-XX.

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* Gillet, Rev. M. S., O.P., *The Education of Character,* 78ff.

Lamb, Rev. H., "Vitalizing Religion Teaching," *Cath. Ed. Assoc. Bull.,* XXIII, 462.

McCormick, Rev. P. J., *History of Education,* 242ff., 250, 309.

Messmer, Most Rev. S. G., *Spirago's Method of Christian Doctrine,* 26, 53, 67, 211, 219, 306.

* Moore, Dom V., O.S.B., *Dynamic Psychology,* 132ff.

All the better diocesan courses of study, as well as the programs of the public school system, contain useful suggestions in the matter of culture and good manners.

NOTES

[1] Dubray, S.M., *Introductory Philosophy,* 137ff., suggests: 1. Feelings strictly so called. 2. Emotions, self-regarding or altruistic. 3. Sentiments of truth (intellectual), of beauty (aesthetic), of right and wrong (moral), of relations with God (religious). Cf. also Maher, S.J., *Psychology,* 221ff; cf. also Part III, Chap. II.

[2] Quoted by Russell, "Character Formation in the High School," *Cath. Ed. Rev.* (Apr., 1927), 232.

[3] "It has not pleased God to save His people by syllogisms." Contrition is, nevertheless, principally an act of the will.

[4] Bk. I, Chap. I.

[5] Abundant illustrations of this idea are to be found in The Catholic Education Religion Text-book Series.

[6] Dupanloup, *The Ministry of Catechising,* 185.

[7] Shields, *Phil. of Ed.,* 251.

[8] *Development of Personality,* 70.

[9] Hull, *The Formation of Character,* 128.

[10] *Op. cit.,* 119ff.

[11] "Religion and Aesthetic Appreciation," *Catholic Mind* (Oct. 8, 1922), 374.

[12] To be found in his *Idea of a University,* Disc. VIII, Sec. 10, "Knowledge and Religious Duty."

[13] Matt. vii. 12.

[14] John xiii. 35.

[15] Cf. Part III, Chaps. IV and V.

[16] Rev. Dennis A. Hayes, *Cath. Ed. Assoc. Report* (1923), 616f.

CHAPTER IV

DEVOTIONAL AND ASCETIC AIMS AND TEACHING

The riches of the Church's devotional life appeal to diverse natures and moods. And her devotions are not so much things to be proud of, as to be appreciated and assimilated. Our devotional teaching must, therefore, aim to capture those faculties that devotions are concerned with and appeal to. The imagination, feelings and instincts, as well as the intellect, must be habituated to proper devotional outlook and action.

To do this, the child's growing tastes and needs must be correctly gauged. The child's devotional life should center around and grow out of its instinctive tendencies, should appeal as far as possible to the naïve and fanciful, the wonderful and colorful and rhythmical so characteristic of childhood. "Pietisms" and the teacher's personal devotions should never be forced upon the child. Likewise, it is bad pedagogy to stress a devotion which is suited only for a mature mind or feeds only a sentiment or an obsolete or unusual or partial view of life.

The history of every devotion in the Church is the same: a period of trial, followed by official acceptance or rejection. The individual, meanwhile, was left free to follow his tastes. And there is a proper rank and order to devotions that should not be disregarded. No one begrudges the Little Flower her clients or minimizes her appeal, but are her devotees also adorers of the Sacramental Christ and do they practice devotion to the Blessed Mother?

The devotions to the child saints and the angel guardian are indeed needed, but they must not usurp the place of the more fundamental and durable, such as the Holy Childhood, the per-

sonal Saviour, the Blessed Virgin, the Mass and the Sacraments and a life of union with God and recollection of His constant presence awakened and fostered by frequent ejaculatory prayer. Let the teacher, then, strive to arouse personal and steadfast love for the essential devotions and a horror of their neglect.

What we say of devotional aims and teaching is as true of our ascetic teaching. Asceticism means exercise. It is exercise only that can uproot the evil and strengthen the good habits. Independent and constant effort to grow spiritually must, therefore, be made by the child.

The teacher should guard against a mechanical spiritual life which is easily formed and more easily dropped when the machinery of its enforcement has been removed. A life of this sort is of very little worth. Yet, much as we regret it, gathering the children together at a set time during the school day for confession does seem the more prevalent practice where there is a question of teeming schools and busy parish life. The teacher can, nevertheless, insistently point out the lack of merit in these externals, for real religion is self-impelled. Without a constant prompting, the children themselves must learn to arouse personal and deliberate motives and to form correct intentions. In this way, the evil of inevitable routine can be somewhat minimized. Checking up of extra class devotions and spiritual practices, if done individually, will prove a help, but there should be no dread public Monday morning inquisition. Having briefly stated the general aims of our devotional and ascetic teaching, we shall devote the rest of the chapter to some suggestions illustrative of their inculcation. (We have not thought it necessary to mention the obvious distinction between devotional life in its broader aspect and devotion to particular persons and objects. What we say of one is true of the other.)

In preparing for the Sacraments, in teaching prayers, in singing hymns, and in learning about the liturgy and the Mass, the teacher should give the children as many practical helps as possible. We hint here at some of the helps and methods that

may be employed. The teacher will find other useful suggestions in Part IV, Chap. IV, "Verbal Illustration."

Temptation in its triple cause, the world, the flesh and the devil, is a training for virtue. It is not, as a rule, much in evidence in the young. But unless children are trained early in watchfulness, self-denial and prayer in the matter of their evil inclinations, the result of the warfare they later wage against adult temptation will always be in doubt.

Sin should be treated, as far as possible, in an impersonal way, as something aloof and to be kept so. It must be shown to be selfishness, as not appreciating God's gifts nor meeting His expectations; as disobedience and disloyalty that inevitably bring misery even in this life. The happiness of obedience should be shown. Much should be made of the law and order that govern bodily health as well as the universe. Nature is conquered by having regard for its laws. It is likewise in the spiritual life. Sin, though interior, affects even the outer man when it runs its course. Witness the story of Christ and Judas and Da Vinci's "Last Supper." The things that lead to sin should be indicated, warned against and stigmatized.

The hatred of sin must be developed. Charlemagne, grasping his sword and wishing he had been at Calvary to save Christ, was rebuked, as well as were the women of Jerusalem, with the words, "Weep not for Me, but for yourselves." Reparation should be suggested for one's own faults and the faults of others. With this in mind, the children can abstain from the movies and put the money in the poor box, help one another, say the Divine Praises upon hearing blasphemy, etc. Correct consciences must be formed.[1] We read recently that up to 15 years of age, 50 per cent. of our pupils regard it a sin to talk in class; that up to 16, 60 per cent. regard it a sin to miss grace; and 80 per cent. to miss prayers.

The catechism tabulates and subdivides the many various kinds of sin. Such classification is necessary for the moralist, but it does not necessarily lead to high ideals. The Commandments must not only be put in the language of the children, but

their positive aspects must be stressed. They prohibit but they do and should speak of virtue as well as of sin. We talk of the guilt of stealing and not of the virtue of honesty; the sin of lying, not of the courage of truth; we make a general remark about the wickedness of impurity, but say nothing of the saintliness and power of self-restraint and the beauty of purity. It is indeed easier to teach the method of confession and its dogmas than the more important sorrow for sin and the means of acquiring the moral virtues. But these latter must be taught; and we must remember that it is quite wrong to speak of sin unless we speak as strongly of virtue, for the former gives free advertising to Satan. The Evangelical Counsels also deserve more recognition in our teaching.

Confession should precede First Communion by a month or so. It is necessary as soon as the child awakens to the knowledge of good and evil, for then the child becomes capable of sin.

Children should be trained in the daily examination of conscience, not only for their sins, but also for the causes and occasions of them. The examination should center around some definite practice which the children may call their little "secret." And it should be a real secret known to them, their confessor and God. It may center upon the Commandments, duties of state in life, or places such as home, street and school. Analogies will show the children the reasons for such examinations—searchlights for dark corners, etc.

The teacher should ever remember that when children are sent in droves to confession, they do not form thereby a lasting habit of confession-going. It may also save time to apportion children fractionally among the confessors available, but they should be allowed, at least occasionally, to choose their own. The necessary dispositions and the Act of Contrition must be thoroughly understood. The teacher must discuss cases of conscience and go through an imaginary confession before the class. She should bring the child into the confessional and explain its mechanism.

Sorrow should come from the place sin comes from—the will.

Motives must be suggested for it. Twice the time should be spent on them as on the examination. The child must not be satisfied with imperfect contrition. The useless repetitions in accusation of the same kind of sin should be avoided by the penitent. And there must be a real resolve to avoid the chief fault and its occasions. Sincerity without scrupulosity is desirable.

Holy Communion should be introduced by Old and New Testament types, the prophecies and their fulfillment in the Lord's Supper and the Redemption. Abraham, Joseph, Melchisedech, the Paschal Lamb, the manna and the serpent in the desert, the multiplication of the loaves and fishes, the promises of the institution of the Holy Eucharist should be dwelt upon.

Canon 3 of the decree "*Quam Singulari,*" of the decrees of the Sacred Congregation of the Discipline of the Sacraments, states:

"The knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion is that they understand, according to their capacity, those mysteries of Faith which are necessary as a means of salvation, that they be able to distinguish the Holy Eucharist from common and material bread, and also approach the Sacred Table with the devotion becoming their age."

We interpret these recommendations: If the child can be got to believe there is but one God of Three Persons, that He will reward the good and punish the wicked, that Jesus the Second Person is God and became man to suffer for sin, it suffices. The child should distinguish between common and Eucharistic bread. If the child can be recollected for the time of Holy Communion, it is enough. Eucharistic theology is not required, only an affectionate recognition of the Real Presence.

Merely doctrinal instruction in preparation for First Holy Communion is more apt to beget loss of reverence. Appeal must be made rather to the affections and the moral sense, to prayer and meditation, the teacher talking as a mother to her child. Reference to "Jesus" or to "Jesus in the Blessed Sacrament" is more effective than mere "Holy Communion" or

"Blessed Sacrament." And the child must be impressed with the fact that it takes Jesus with it after Holy Communion, that He goes wherever the child goes unless serious sin separates them. Such spiritual preparation for the divine Guest should also include some little act of mortification and self-restraint.

Practice at the Communion rail will avoid regrets on First Communion Day. Prayers should be made up for the children to say as samples of their preparation and thanksgiving. The personal and social effects of the Holy Eucharist must be explained as well as the necessity of fasting, freedom from mortal sin and the habit of communicating with a definite intention. Thanksgiving after Holy Communion, that most valuable time in life, must be insisted upon.

In Montessori's *Children Living in the Church* [2] an elaborate preparation for First Holy Communion is outlined. The children prepare the wheat and grapes, learn the liturgy, the symbolism of the vestments and the necessary truths. As the day draws near, their names are posted with the request for prayers. The silence of a five-day retreat encourages the examination of conscience and recollection.[3] On the day itself, their companions bring them in procession to church with hymns. In the afternoon there is the Litany of the Blessed Virgin Mary and a procession of the Child Jesus. Similarly beautiful and worthy of study is the preparation and thanksgiving recommended in the method of St. Sulpice. Enduring memories are sown in the child's mind. Much as we should like, we may be unable to enter into all these details, but we can strive to do what is more important and less often done: continue in after years the same zeal and fervor for frequent Communion.

Who can tell of youthful dangers overcome, of adult perseverance obtained through Holy Communion? It is the boast of the Catholic Church, says Newman, that she makes the young heart chaste; and this, because she gives Jesus as food and Mary as nursing mother. All echo Napoleon's statement that his First Communion Day was the happiest in his life. Greater effort on

the part of the teacher, particularly in the follow-up work, will prolong these happiest and holiest days.

Hymns are important adjuncts of religion teaching. They charm, edify and lead to God. There is a mysterious relation between song and the deepest powers of our being. To sing is to pray fervently, sometimes even with transport.[4] We read in the acts of Cecilia, Virgin Martyr, that "she sang in her heart to the Lord alone." For her charity and chastity, an angel crowned her with roses and lilies; for her song, the Church has named her patroness of music.

The Church took over from the synagogue the songs of David and made them the nucleus of her official prayer book. Hymns were sung at the Last Supper.[5] Fragments of hymns are found in the epistles of St. Paul.

St. Augustine is quoted as saying, in his *Confessions*,[6] "What emotion I felt, how many tears did I shed when listening to the melodious concerts of hymns and sacred songs which echoed in Thy Church. While my ear ever yielded to the charm of these divine harmonies, my heart was sweetly flooded with the pure waves of Thy truth. With impetuous ardor it broke out in holy impulses. My tears flowed in torrents and it was a happiness to me to shed them."[7]

All people associate song with religion. Fénelon has reminded us that it was by the pleasures of poetry and music that maxims of virtue and polish of manners were introduced among the Hebrews and Greeks.[8]

The singing of the Holy Year pilgrims, entering the vast basilica of St. Peter's, or marching about the shrine of Lourdes, seems to evoke the power and the feeling of another Pentecost. Alas, that our congregational singing has fallen into disrepute! The only hope of its revival lies in training the child.

The meaning of the hymns must be explained to the children, and, without becoming a mere lesson in grammar, their parts should be analyzed. Their correct enunciation must be learned. This will yield knowledge of their doctrinal content, will create

interest and will yield more intelligent and prayerful singing. The history of the more important hymns should be given.

No religious instruction should be without its appropriate hymn. An introductory hymn prepares the heart for the lesson; a closing hymn offers opportunity to express the pent-up religious emotions. The child should have a repertoire of about thirty or forty English hymns, for four hymns of one stanza each are better than one hymn of four stanzas. The solemn, cheerful or sorrowful strains of Church music must be explained as the liturgical expression of the particular ecclesiastical season or occasion.

The *Kyrie, Gloria, Credo, Sanctus, Benedictus, Agnus Dei* and Benediction hymns should be taught in plain chant.[9] The teacher must sing with the children, and must see that the right pace is held—neither jerks, "sing-song" nor undue slowness.

Much still remains to be done in the selection and composition of hymns for children. The words, ideas and sentiments of many are quite alien to the child mind. Some of them lack imagery, rhythm and poetic thought. Father Faber's collection has offered compilers the most suitable material.[10]

Prayer is the essential of the spiritual life. Prayer and sin are incompatible and mutually exclusive. One persisted in, forces the other out. Mere doctrinal instruction is not enough to unite the soul with God. Religion must be rooted in the whole person, sense, intellect and will before it can unite us to God. God's grace won in answer to prayer does this. Grace informs the imagination, desires, thoughts and deeds, joining all to God. Most of those adults who do not pray never learned to.

To miss morning prayer is to rise, yawn and throw oneself upon food as the dogs do, without a thought of God. And "a dog's day" is apt to result. To say prayers on Sunday brings Sunday's grace but not Monday's. The storage battery principle of prayer is not as good as the trolley, "L" or subway car, which is in constant contact with the power-house energy. We need God. God sees and hears us. He loves us and wants to help us. Our inability to do without God must be impressed.

Before we really pray, the need must be established. St. John in the fifteenth chapter of his Gospel preaches the same doctrine. The morning offering and frequent forming of intention throughout the day make meritorious, work, perhaps otherwise lost. All work and duty may be prayer and activity consecrated to God. The utility of aspirations should be emphasized. The children should be sobered with the thought that by prayer or its neglect they arbitrate their destinies. Fundamental principles and motives such as these need to be impressed upon the child.

Practical prayer hints suggest that the teacher distribute cards with night and morning prayers suitable for bedchamber walls. The rosary should be carried and said daily by every Catholic child, at least in May and October. All the formal prayers said are, of course, to be understood and correctly pronounced.[11] Paraphrase and parsing the words and sentences, as well as written tests, insure this. The history of the more important prayers once learned makes the prayers more interesting and increases devotional knowledge.

The difference between learning prayers and saying prayers must be emphasized in the early years. Apart from learning prayers as an ordinary school drill and without kneeling, prayers should be said during school to sanctify the business of school. They should not be longer than two minutes. An occasional intention during the day may be offered as, v.g., the conversion of parish non-Catholics. School prayers should be said as perfectly as possible, and the teacher herself should fold her hands and *pray,* not police the room, during them. Sing-song or artificial shouting should be avoided. Night and morning prayers and grace at meals should not be said during school. If they are, they will not be said away from school; and when school stops, all prayer will be apt to cease. Suitable prayer books should be recommended.

Yet, just as prayer in common is apt to lead to neglect of prayer when community prayers are no more, so prayer by "proxy," i.e., by book, is not the best form either. We need

much more than stock or formal official prayers in the hub-bub of life. The adult, and therefore the child, should learn to converse with God by active union with Him. We need more of "the elevation and application of our minds and hearts to God in order that we may be made one with Him in thought, in love and in action." Interest must be roused in mental prayer or meditation. The introspection and "compositions of place" avoid artificiality and center prayer around Christ. Certainly the last school year should introduce the children to such prayer. Briefly, its stages may be enumerated: *Preparation,* putting self in the presence of God and asking His help on the subject of our prayers. Placing the *considerations* of faith as vividly as possible before us. *Affections and Resolutions,* the natural effects of such considerations, arouse in the soul tendencies towards God and motives for serving Him. *Resolutions* for doing so in various ways. *Concluding* with thanks to God for the help experienced and asking His special blessing on the spiritual nosegay gathered for the day. M. Olier, S.S., has put the method even more succinctly: adoration, communion, co-operation; or, God before the eyes, in the heart and in the hands.

There should be **Spiritual Exercises** for children before their First Communion and, if possible, once a year. While such is primarily the duty of pastor and missionaries, it is well for teachers to know some of the more necessary principles for success. Indeed, the teacher herself may often feel the need of giving a prepared but informal talk on a spiritual topic to the class. Such talks will never exceed fifteen minutes. They should be carefully prepared and stress the affectionate, elevating and merciful aspects of religion. Children are easily taught to love God. The fear of hell is not so easily inculcated nor is it so necessary. There can hardly be too many illustrations and stories. The line of doctrine should be followed closely and there should be abundant talk back and forth, dialogue fashion. The interior dispositions of religion must be accentuated, for formalism can easily develop in children. Drama, interest, variety, activity and going from what is known to the less familiar, are

all necessary. Once again, the language must be carefully chosen. Simple words and phrases should be used. There should be no relative clauses, and the sentences should be direct and without suspension. Children easily confuse words that have a similar sound. They may attach but one meaning to a word that has two. They may attach only a slang meaning to words that appear perfectly simple.[12]

We refer elsewhere [13] to the value of **sodalities.** They are training schools for adult Catholic life. They foster vocations and instill the Catholic sense of personal service to God and man for God's sake. They also encourage the habit of prayer. To function at full value, they need care and effort; and care and effort in this matter bring rich reward.

The Liturgy. It was Pope Pius X,[14] who called the liturgy the primary font of the Catholic religious life and indispensable to the flourishing of it. The liturgy has also been described as infinite content in pleasing form, a lofty mixture of profound seriousness and divine cheer. It may be defined as the public devotions of the Church. Just as in the Old Testament God prescribed certain external forms of worship, so in the New, the Church has embedded her doctrine in the liturgy. Every word has a meaning, every act a symbolism. Yet, it is the prayer of the individual as well. The liturgy consists of a divine element and external rites and ceremonies. Its purpose is to glorify God and sanctify souls. And this purpose is achieved accordingly as the individual understands it and comes in contact with it.

Men are social and owe, therefore, a collective worship to God. Too many adults dissociate private and formal worship. The liturgy of the Church is a means for all to unite with one another and to join mind and heart with the official worship of the minister, the representative of Christ. It exemplifies "the vine and the branches," the engrafting of the faithful upon the mystical body of Christ. The divorce of the theory and practice of religion is healed by the liturgy, which expresses faith in palpable terms, the invisible visibly, the divine in the human.

It teaches the mind through the senses, the heart through the emotions, the individual through society. It has been called "the one complete form of religious experience."

The papal encyclical of December, 1925, on the Kingship of Christ says, "Man, being composed of body and soul, is so moved and stimulated by the external solemnities of festivals, and such is the variety and beauty of the sacred rites, that he drinks more deeply of divine doctrine, assimilates it into his very system, and makes it a source of strength for progress in spiritual life. The people are better instructed by the annual celebration of our sacred mysteries than even by the weightiest pronouncements of the teaching of the Church."

Protestants often ask Catholics embarrassing questions about their services. Children, therefore, should be taught the liturgy and should take part in it. Also, the liturgy should be used as a help to live the catechism as well as to explain it. The liturgy explains Catholic devotion. Its study makes Catholic practice intelligible and fosters its continuation when school days are over. The liturgical year should be referred to and its significance explained, month by month. The structure of the church, sanctuary and altar, ecclesiastical symbolism, vestments and vessels should all be known to the child by name and use. The Mass, Benediction, genuflection, the sign of the cross and other liturgical actions need explanation. Exploring expeditions to the church, where the child learns all it can for itself, will reveal a wealth of doctrinal teaching. The catechism needs to be reinforced by means of the liturgy, and the liturgy explained by references arising out of the catechism. Systematic treatment is difficult, but every grade should have a set of instruction topics on the liturgy.[15]

The Mass. The chief liturgical action is the Mass. The Mass is the homage of the race to God. More than a prayer, it is a worthy sacrifice to God. If it is understood, it will be revered and loved. How many Catholics know that the Mass is for them; know how they may associate themselves with it; know

the four ends for which it is offered; have an intention in hearing it? Yet, every child should know and practice these things.

Charts, toy altars and furniture, models, sand box, pictures of vestments and vessels cut from church goods catalogues can be pressed into service. There are also good stereopticon views of the Mass as well as illustrated booklets. During Mass there can be a running commentary on the actions of the priest. Classroom devices to learn the Mass are becoming more frequent in our Catholic school magazines.

There can be co-operative projects [16] in making and equipping a model sanctuary, by dividing the class into committees with assigned parts after visits to the church and collections from catalogues. An individual project would be to make a personal Mass book along the same lines as the home-made catechism. This can be filled with diagrams and personal comment. The class can also be divided into groups to prepare the altar and act as servers for the different parts. A Mass kit can be prepared and donated for the missions. A school altar society for small launderings is useful. Weekly calendars can be composed by assigning a day to a child, who will bring in a written report on the saint, the color of vestments, etc.[17]

The Mass should be familiar in English and, when possible, in Latin. The pupils of the *second* year should learn to read the Our Father, the *Kyrie,* short responses, "Behold the Lamb of God," and the "Lord, I am not worthy." Their attention should be directed on successive Fridays to certain parts, v.g., the Elevation. The *third* year may learn the *Sanctus* and *Gloria* and turn their attention towards the Offertory. The *fourth* year may learn the Nicene Creed and Gospel of St. John and have their attention directed to the prayers at the foot of the altar and the Communion. In the *following years* the other parts of the Mass can be explained with the central idea of sacrifice and union as a common background. In the *last year* a Latin class can be started. It will give a sense of familiarity with the Mass and will also indicate whether the classical studies of the high school will be of advantage.

At the children's Mass there should be singing and recitations of the various parts, the boys and girls alternating. This can be done in Latin or the vernacular.[18] The older children should parse and analyse the Ordinary and the Canon of the Mass and know their historic Biblical allusions. The aim is that in the high school there should be intelligent and devout use of the Latin Missal daily. Finally, let the teacher's instruction be mindful of the words of the Saintly Pius X: "Do not pray *in* the Mass; *pray* the Mass." Indeed "it is the Mass that matters."

The teacher should ever insist that loyalty, reverence and gratitude to God are proven by Mass going. She should realize that attendance secured by external pressure is the surest way to later Mass missing. Mass should never be regarded as a mere adjunct of school, else vacation will show many empty places.

TOPICS FOR DISCUSSION AND REVIEW

1. Jot down a list of devotions. Which appeal to the child? Which do not? Why?
2. How do you guard against the formation of external and mechanical devotions?
3. How treat of sin? What use has positive teaching here?
4. Write a paper on the preparation of children for first confession.
5. Write a paper on the preparation of children for First Communion.
6. Do your children communicate, say their prayers and attend Mass as often during vacation as at school time? Why?
7. What is the place of hymns in religious life?
8. What principles should govern the teaching of them?
9. How inculcate the need of prayer?
10. How secure frequent extra-class prayer?
11. What principles should govern spiritual talks to children?
12. What is the liturgy?
13. Why should it receive more prominence in our religion teaching?
14. How can this be done?
15. Write a class report for methods of teaching the Mass.

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NOTES

[1] Cf. Part III, Chap. III.

[2] Cf. Rev. Pat. J. McCormick, "Montessori and Religious Instruction," *Thought,* June, 1927.

[3] Cf. Felix Klein, "The Silent Lesson," *Commonweal* (June 1, 1927).

[4] Col. iii. 16.

[5] Matt. xxvi. 30.

[6] Dupanloup, *op. cit.,* 180.

[7] Cf. The Confessions of St. Augustine, X, 23, 33.

[8] Dupanloup, *op. cit.,* 185.

[9] The Justine Ward method is taught under the auspices of the Pius X School of Liturgical Music, New York City. Bishop Schrembs and the Rev. Gregory Huegle, O.S.B., have set forth a method in the Catholic Editions of the Silver, Burdett Co. Progressive Music Series. Some hymn books for children, in more common use, are: *The St. Gregory Hymnal* (St. Gregory's Guild, Philadelphia); Dr. Tozer's *Catholic Church Hymnal* (J. Fischer & Bro., New York); *The Roman Hymnal* by Rev. J. B. Young, S.J. (Fr. Pustet & Co., New York); *The Westminster Hymnal,* by Dr. Richard Terry (Burns & Oates, London); *Manual of Select Hymns,* by Father Colonel, C.SS.R. (The Redemptorist Fathers, New York); and *The Crown Hymnal* by Kavanagh and McLaughlin (Ginn & Co., Boston).

[10] Cf. Rt. Rev. Msgr. H. T. Henry, "The Hymnody in Our Schools," *Cath. Ed. Rev.* (Mar., 1914), 215.

[11] Cf. "Verbal Illustrations," Part IV, Chap. IV.

[12] Cf. "Verbal Illustrations," Part IV, Chap. IV.

[13] Part II, Chap. VI.

[14] *Motu Proprio,* Nov. 22, 1903.

[15] The Liturgical Press of Collegeville, Minn., is the mouthpiece of the liturgical apostolate in America. The teacher should be acquainted with its review, *Orate Fratres,* Collegeville, Minn.

[16] Cf. Part IV, Chap. II.

[17] Cf. McMahon, *op. cit.,* 242-65, to whom we are indebted for some of these suggestions.

[18] The Sac. Cong. of Rites, August 4, 1922, forbade public recital in Latin of those parts of the Canon said by the priest in secret tone. Cf. Gerald Ellard, S.J., "Learning the Liturgy," *America,* July 11, 1927. This does not forbid the recital of those parts of the Canon said aloud by the priest, or of the other parts of the Mass, in either Latin or the vernacular.

CHAPTER V

THE DISCIPLESHIP OF CHRIST AND THE SAINTS

The title of this chapter embraces an aim of religion teaching that is fundamental to all others. We shall try to make this evident as we proceed.

I. The Disciple and His Ideals

Discipleship and Ideals. The word "disciple" is allied to the word "discipline," for the disciple is one who places himself under a master for the sake of training along certain lines of thought and action. When the training is completed, he leaves his school and tries to live up to and to spread his master's philosophy.

The test, then, of discipleship is loyalty. Loyalty has been defined as an intelligent devotion, an understanding service. Life and the Christian life involve hardship, but the disciples must be loyal to the Master's ideals. Since "God is faithful," the disciples must return that love by loyalty.

The Place and Worth of Ideals. Education, in fact, is a matter of ideals, not of ideas. The child lives in an ideal world of its own creation. All it sees, feels and does reflects the splendor of personal power trained to high ideals. And unless the child be loyal to its high ideals, they are of no worth. And let us add that childhood is particularly susceptible to ideals of loyalty.

Since ideals are so important in the formation of Christian discipleship, an examination of them will repay us. For our present purpose *we may define an ideal as some type of excellence conceived as possible and desirable of realization.* Ideals

are patterns or goals of thought, feeling and conduct; standards set up for guidance; inspirational pictures that beckon onward. The sum of man's ideals is a collection of principles that cover the whole range of human activity: physical, intellectual, emotional, volitional and spiritual.

Genuine ideals, as distinct from mere velleities, are really very practical. They push their possessor further than if he had none. Without ideals, people are incapable of progress. The moral qualities of a man depend on the ideals that are his controlling motives. Hawthorne's "Great Stone Face" is a classic example of the influence of the ideal upon practical conduct.

But, before they urge to action, ideals must be charged with feeling. Here the trained will comes into play, fusing the idea, for instance, that vice is wrong, with the feeling of disgust. In such a way, a motive of conduct is forged and becomes a dynamic trinity of thought, volition and feeling energizing into action and sweeping on to victory.

Ideals are very numerous even in little children. To please mother and God, to possess things, to win approbation and respect from one's equals, are some of the more common. They range from the altruistic to the wholly selfish. Some childhood ideals are vague; some are quite negative and witness to the necessity of positive, uplifting teaching. The child's selfish forces are in conflict with family, school and society; and religious ideals, only, can properly sublimate these forces and solve such conflicts peacefully. Civic, moral and religious education needs to emphasize the inculcation of right ideals. Without such ideals, all social education will drop to the level of trick training.

The Fostering of Ideals. Ideals are developed by the same laws of initiative and practice as is, for instance, proficiency in games. Their formation and fixation are a slow process. Ideals, to be lastingly effective, must be the product of the child's own thinking, worked out in the original and practiced in all possible situations. Real danger exists in ideals that are too

grand, or obscurely perceived, or regarded as objects beyond the present need. In such cases they can be of little practical influence upon the will. They should be concrete and of direct bearing on the present situation. Part of every ideal will be the youth's conviction that nature plus grace can conquer.

The syllabus, in laying down the course of study, should determine the ideals needed and the means by which they are to be reached. Most school syllabi include graded ideals in their instruction topics. The ideals program should be carefully graded with regard to enlargement and intensification, avoiding undue anticipation. And the teacher should try to apply the ideals by example to all possible situations in the spheres of home, school, play and worship. Inspirational talk is not enough —desire must be created for the ideal. Stories of moral struggles and problems like the children's own that show the consequences of good and bad choice, help to create such desire.

Undesirable traits of outlook and of personality have a reason. Though difficult, attempt should be made to diagnose the situations and to develop a plan of action, showing what to do and how. Standards taken from what "Christ expects of me," not, what people, even the teacher, say or do, must be insisted on. Satisfaction and greater efforts will come if the child realizes that it is working towards its own improvement. Individual cards, five inches by eight, filled in by the older pupils under the heading "Purposes and Means" in September and redistributed monthly or in February and June for "Accomplishment" notations, will provide aid in checking up. More powerful, perhaps, than any other factor is the influence of the teacher's personality. This, more than talk, is the best inspirer of ideals.

Though youth is primarily the time when high ideals abound, yet there are, among the young, much lack of idealism and much aimlessness in regard to life and occupation and the sort of Catholic one ought to be. In a recent questionnaire, one-fourth of the 300 Catholic boys and girls ranging in age from 11 to 18 chose "a best life work" without reference to a supernatural

motive. Again, of 899 representative Catholic girls, only 197 looked to a saint as a "present model."[1]

Let us hope that the prevalent ideals of vulgar screen celebrities, demagogues, pugilists and the sensational news sheets will give way to Christian ideals and will further the attempt at the "restoration of all things in Christ."

The Part Played by the Child's Imitative Instinct. Loyalty is founded on ideals, and idealism in turn involves the principle of imitation. Our brief discussion of the use of this principle will be followed by a consideration of the objects of such imitation, Christ and the saints.

Imitation may be defined as *the tendency to repeat the thought and action of another.* Children, more than adults, are naturally imitative. Imitation is the earliest, deepest and most tenacious of human instincts. Indeed, the attention, imagination and memory are also involved in its exercise. Properly handled, through the use of the best models, imitation makes high ideals practical. Not only action but skills and moods are also the object of imitation. But the object must be presented both as attractive in itself or adjuncts, and as possible of imitation. For their effective imitation, ideals must be concrete and impregnated with feeling. Again, the model must excite the imitative tendency, and the mind must compare and judge between the model and the imitation of it, and be able to make the necessary correction. Too close an imitation leads to an affectedness and lack of originality; but such dangers are not so fearful when there is, as at present, question of the imitation of those models *par excellence,* Christ and the saints.

Useful teaching models for the teacher's own imitation are found in the Scriptures. To the lawyer Christ said, "Go, and do thou in like manner"[2]; to Matthew, "Follow me"[3]; at the Last Supper, "I have given you an example."[4] St. Paul's, "Be ye followers of me, brethren,"[5] is equally famous.

Study, also, of the Church's liturgy reveals the same informing and telling use of the principle of imitation. The ecclesiastical calendar annually reviews the marvelous varieties of sanc-

tity possible in all stages of life. Realization of the pedagogical possibilities of imitation have led the more Catholic minded of the Protestants recently to name Churches after saints and to canonize their own great men. The nation and the public schools have also their hero worship and national holidays.

II. The Saints as Ideals for Imitation

The Place of the Saints in Life. Without launching upon panegyric, we may say that it is well for the teacher herself to be imbued with the meaning of sainthood and to feel its force. The saints are capital models for imitation and as such they ramify into and affect all departments of thought and action. Yet, we neglect them too much in our teaching, leaving them to their niches and stained-glass windows, because, perhaps, we feel that they cannot be equaled. Such defeatism must be combated, and it justifies our present attempt to point out briefly the value of the saints as well as their human quality.

The part the saints played in history cannot be computed. In the midst of disorder and decadence they worked for the betterment of self and neighbor, soul and body. Their historic glory and ethical importance surpass that of the most famous conquerors and legislators. Many great men of history were indeed vicious, but not so the real heroes of this world, of Church history and Scripture. St. Joan of Arc and St. Vincent de Paul did more for France than Louis XIV or Napoleon; St. Paul's impress on humanity is greater than Caesar's or Solon's. History can be rewritten as *Gesta Dei per Sanctos.* Knowledge of the saints gives a real sense of Church history, and of the beauty and power of the Church, as well as a desire to know more about such times. The saints teach history, doctrine and philosophy. They have been called the Holy Spirit in action, working through the Church on civilization. Their lives show God's mercy and man's dignity.

The saints draw us to themselves and to God when they are seen to be as the rest of men—old and young, rich and poor, good and bad, stupid and brilliant. The world needs this leaven

of the despised virtues of the spirit of poverty, of humility and magnanimity, obedience and authority, fortitude and sensitiveness, indulgence toward others and severity with one's self, suavity and steadfastness, knowledge of heart and mind and practical vision. "These spiritual heroes," says William James, "are like pictures with an atmosphere and a background; and, placed alongside of them, the strong men of this world and no other seem as dry as sticks, as hard and crude as blocks of stone and brickbats." [6]

The saints illuminate and demonstrate the teachings of Christ by linking them up with every-day life and practice. "Thou shalt" is important, but "thou canst" is of greater import. This is precisely the lesson that the constant and mighty example of the saints forces upon us. "What others have done, I too can do," said Augustine. The saints impress the abstract religious truths on the minds, hold the senses, fill the imagination and form the character. They provide motives of interest, truth telling, virtuous living, fair play, patience and kindliness. Children interpret saintly acts and motives and feel the impact on their own characters. The almost spiritual epic of the first airplane flight over the Atlantic quickened the pulse and cleared the vision of millions who were finding life a drag. So the saints emphasize the force and worth of the spiritual.

The Saints in the Classroom. The teacher, then, should know the free-time choices of the children and the young hero way of viewing life. She must bring down the saints from heaven and place them in human situations again, and show them acting toward their parents, friends, school, religion and in the difficulties of impatience, anger, vanity, etc. The selection of models suitable to the minds and character of the children is the problem. The syllabus should take varied examples from every class and race—stories of the youthful martyrs Pancratius and Tarcisius; the noble heroism of Agnes, Domitilla, Cecilia; the fortitude of Lawrence, Ignatius, Felicitas and Perpetua; the life and labors of St. Columba, Xavier, Benedict, Teresa, Thomas Aquinas, Vincent de Paul, the American Martyrs, Blessed Isaac

Jogues and Companions, the Little Flower and Matt Talbot of Dublin. Such examples should stress manly sanctity for the boys and unselfishness for the girls.

Attention should be called to the present-day possibilities of sainthood by example of the noble deeds and lives of Catholic men and women of today—a son's devotion, a father's toil, a mother's love, a sister's service. Give the children a definite attitude in these particulars and a definite way of attaining it.

Correlation [7] offers abundant opportunity for the presentation of ideals in history, literature and science. History class is particularly rich in such materials. Readers should make more use of the lives of the saints, for they are of more interest to the children than are fairy stories.

The lives of most saints make dull reading. Indeed, the adventures of the inner life they have known are most exciting. Though the saints have character, they have, alas, too often been dehumanized. They have the same brains, instincts, emotions, nerves, organs, hands and dimensions as we. The traditional misconception of St. Aloysius [8] has been called the work of the devil. He has been made an effeminate, priggish and plaintive figure. Father Martindale, S.J., shows him as he was, not a goody-goody but normal. Care, too, must be taken lest the unusual severity of some saints foster morbidity or fear. The right sort of saint who did ordinary things extraordinarily well hits home. Finally, if moral is to accompany intellectual improvement, the saints should not only be honored but studied and copied as well.

III. Building Up Personal Love for Christ

Necessity and Definition. Building up personal love for Christ is the goal of all our teaching: direct in religion class, indirect in all others. The subsidiary and more immediate ends must, of course, be kept in view, but the all-controlling and ever-recurring objective is to make the principles of Christ conscious factors in the child's everyday choices. Two difficulties must be overcome: the child's soul must be preëmpted before the

mystery of iniquity has seized its heart and clouded its mind, and the arch of two thousand years must be spanned and the Christ reached, made to step out of the picture, down from the wall, made real to the child and its times, and so walk through life with it.

Union is the goal: union with God achieved by ordinary mortals by grace here and by glory hereafter, a union achieved in an eminent degree on earth by Christ's perfect followers, the saints. Such union must be pictured as it is, possible and actual for the normal child. It is none other than a union of thought and action with the Christ who reveals the Father to us and is at once the pattern and redemptive means of such union. For the Christian is another Christ, if we are to believe St. Paul and the uninterrupted teaching of the Christian ages. "And I live, now not I; but Christ liveth in me." [9]

Love seeks such union, but love is based on knowledge. St. Paul calls it "the excellent knowledge of Jesus Christ." [10] His life was modeled upon the Saviour's and it furnishes many object lessons of that knowledge, love and union. His was a personal attachment, for he was not spreading a cause, but serving a Person. Indeed, the core of practical Christianity is quite other than abstract theology or catechism. It is personal allegiance. All Christians have echoed in varying degree Paul's "the charity of Christ presseth us" [11] The historian Lecky says that for "eighteen centuries His [Christ's] ideal character . . . has inspired the hearts of men with an impassioned love." [12] Napoleon declared Him divine, for He only had won and kept the love of men. No coldly intellectual or perfunctory grasp of memorized facts will bear such choice fruit. An intimate knowledge that grips and sustains the child as the ideal at every turn of life must be our teaching goal.

The child, then, must know Christ's life and feel the impulse of His spirit. He should be ever present, or if removed from the focus, at least at the border of consciousness. Children think and imagine most concerning what they know most. The childish reflections based upon such knowledge turn readily into the

food of informal prayer and meditation. Indeed, deep attachment to Christ comes, not from study so much as from prayer and reflection. Newman tells us that "without an intimate apprehension of the personal character of our Saviour, what professes to be faith is little more than an act of ratiocination. If faith is to live, it must love; it must lovingly live in the Author of faith as in a true and living human being." And Bishop Spalding says,[13] "To be drawn to what is great and noble is a better fortune than an intellectual perception of truth and beauty, for attraction leads to union, while the beholder stands aloof."

How Personal Love for Christ May be Fostered. Action should follow knowledge and love. "If you love me, keep my commandments."[14] Hence, the oft-repeated appeal to the teacher to supply and point out opportunities for doing. Necessary also is the spur of positive teaching, the outlining of ideals and means, rather than the circumscribed influence of negative teaching that stops after cautioning mere avoidance of sin. The class in religion should be no mere exercise, but rather a glimpse of the Divine Teacher and Lover as at the Transfiguration. Its corollary will be quiet communing with the All-Good and True and Beautiful, especially before His Tabernacled Presence, where many a problem untouched by vocational counseling will be solved.

School duties and life duties are indeed the tests of loyalty. If Christ lives for the child personally, then parish service will offer the chance to witness to Him. Vital religion will be fostered, not externally compelled church-going habits—a religion that will hold the springs of being and will eventuate in worthy conquests.

From the round of religion lessons, many useful aids toward personal love of Christ will be gleaned. It is as little helpful, for instance, to tell the child that God is merely a pure spirit and cannot be seen with bodily eyes, as it is to insist on His transcendent majesty and justice. Christ revealed the Father. Let us in turn reveal the Christ, first through the approach of

the natural attachment between parent and child, and then through a concrete understanding of the human side of Christ, the Divine Babe, the Boy Christ, the merciful Man of Galilee. Children live by ideals and personalities rather than by phrases and creeds. Much should be made of Christ and the children,[15] and of His unique personality unfolded in parables and deeds of mercy and of might. His words at first hand in the New Testament have a force that is totally lacking to the catechism. Only after we have prepared the way may we bring in God's transcendent attributes.

Knowledge of His life lifts desire to a higher plane. To know Christ at succeeding ages and stations forms in the child a personal attachment to Him in the various phases of His whole mortal career. General and personal conferences with the children will reveal the best appeal for each stage. A scrapbook collection of the better pictures of Christ, with stories and pictures of the fine things done daily for Him, stimulates the appeal to the heroic that endures hardship for a cause. Only after these and kindred avenues of approach to the child mind are explored and exhausted will it be proper to present His doctrine as we find it in the catechism so rigidly safeguarded.

Imitation of and loyalty to Mary go hand in hand with devotion to her Son. "To Jesus through Mary" is the phrase of traditional Catholicism. Devotion to Mary is fostered in the same general way that we have outlined for devotion to Christ. The Catholic heart loves to remember and prepare for her feasts and to give special daily marks of devotion. The Act of Consecration made at First Communion should be renewed daily in aspiration and in deed. Is it too much to expect the Catholic child to love her daily rosary, to turn unbidden and frequently to the Litany of her praise? Imitation of her is sincerest devotion to her. Her courage and fortitude and humble and willing compliance with the will of God are needed by the girl who becomes hysterical in the face of hardship and difficulty. Not only her modesty and retirement need imitating, but also her help-

fulness in social life. The boy also will learn his first life's lessons of chivalry and respect for woman from Mary.

Finally, in her endeavor to attach the child's loyalty to the person of Christ, the Blessed Mother and the saints, the teacher's personality must enter, if ever, in arousing enthusiasm. The formation of her pupils in the knowledge and love of Christ will be always the subject of her deepest solicitation, fervent prayers and earnest regard. Often with St. Paul she will say, "My little children, of whom I am in labor again, until Christ be formed in you." [16]

TOPICS FOR DISCUSSION AND REVIEW

1. Define "disciple," "loyalty," "ideal"; state their relation to one another.
2. Discuss the place of ideals in education; the factors in their development.
3. Give suggestions for forming positive ideals of honesty, chastity, obedience.
4. Discuss the statement of Macaulay that "nine-tenths of the calamities that have befallen the race had no other origin than a union of high intelligence with low desires."
5. Discuss: True loyalty is neither apologetic nor pugnacious. Standing up for religion and morality and making the best use of our talents is loyalty to God.
6. What are the elements of successful imitation?
7. What are the tests of the child's loyalty?
8. How increase its loyalty to Church and school?
9. Of what value are the saints?
10. Why do they not appeal more strongly?
11. How overcome the child's fear of being ridiculed for piety?
12. How create a desire for imitating the saints?
13. Discuss: Paul served a Person; he did not spread a cause.
14. Draw up a plan for acquiring the knowledge and love of Christ suitable for the children of your class.
15. Discuss: Personal allegiance is the core of Christianity.
16. Enumerate as many helps as you can toward personal love of Christ by means of prayer, positive teaching, school and life duties.
17. What personal extra-class practice have your children toward the Blessed Virgin?

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NOTES

[1] Quoted by Kirsch, *Catholic Teacher's Companion,* 427.

[2] Luke x. 37.

[3] Matt. ix. 9.

[4] John xiii. 15.

[5] Phil. iii. 17.

[6] Quoted by Jules Bois, "The Pragmatism of the Saints," *Commonweal* (Jan. 13, 1926), 267.

[7] Cf. Part IV, Chap. VII.

[8] His Holiness Pope Pius XI suggests as ideals *in imitation* of St. Aloysius: To make Catholic ideals dominate in our lives. To be loyal to the Church and to defend it. To strive to acquire a true Catholic character, by being upright and truthful, dutiful to parents and charitable to all. To aim at great purity of life, and to foster it by frequent Communion and by special devotion to the Blessed Virgin. To stand firm in the Catholic Faith in spite of infidelity on the part of others. Cf. B. Confrey, "Faith and Youth," *Eccles. Rev.* (Jan., 1928), 46.

[9] Gal. ii. 20.

[10] Phil. iii. 8.

[11] 2 Cor. v. 14.

[12] *Hist. Europ. Mor.,* II, 8.

[13] *Religion, Agnosticism and Education,* 12.

[14] John xiv. 15.

[15] Mark x, 13-16.

[16] Gal. iv, 19.

CHAPTER VI

DEVELOPING THE CIVIC AND CATHOLIC SENSES

Give to your Country the best service of your Religion.
Give to Religion the best service of your citizenship.

I. The Civic Sense and Citizenship

True Democracy Rests on Charity. The Catholic view of life includes obligations to the neighbor and the State as well as to God and self, and it rests those relations upon a religious basis. It matters not whether the government be democratic or monarchical in form. The Church supplies a foundation stone to any legitimate form of government. True, democracy is, after all, the practical application of the commands: "Love thy neighbor as thyself"[1] and "Render therefore to Caesar the things that are Caesar's."[2] We shall stress throughout, the fact that such a viewpoint is not merely Catholic, but is sound American doctrine as well. These facts should permeate our teaching in history and civics as well as in religion.

The Influence of Religion on Civilization. The social sense, or sense of solidarity with our neighbors, is natural to men as social beings. Now Almighty God has, as always in His relations with men, elevated this merely natural relation by attaching religious sanctions and blessings to it. This Christian social sense shines on every page of the Gospel and was behind every religious order and movement that preserved and improved our common civilization. While its mission is primarily spiritual, the Church also, even as its Founder, has blessed the temporal

order wherever it has touched it; it has given to humanity not only grace and mercy, but freedom, peace and knowledge.

Today the Church still emphasizes respect for law, and obedience to authority (without which, both law and authority are superfluous), social solidarity and brotherly love, social charity and justice. She is not indifferent to those outside her jurisdiction, for she insists, as well, on individual and collective public responsibility. "Bear ye one another's burdens; and so you shall fulfill the law of Christ."[3] International in her scope, she understands all men, and, through her long ancestry in all the crises of history, she has always been found on the side of social order and good, as against civic corruption; on the side of sanity, against radicalism and bureaucracy.

Dependence of State on Church. That "we have not here a lasting city, but seek one that is to come,"[4] is true, but the Church also teaches that the acquisition of the eternal depends to a great extent upon the way we use our ephemeral citizenship. In other words, she says that good citizenship is a God-ordained duty. The same citizen is also a Church member, and in her eyes life and religion, government and charity, are not disparate, but parts of one compactly blended whole.

The Church brings, then, a special power to the performance of civic duty. Through the confessional, pulpit and school, she possesses distinct advantages in the divine sanction that she attaches to civic and social training. She supplies the highest and noblest motives in developing the characters of her children and in inculcating correct moral principles for the discharge of civic and social obligations. Other motives, such as self-interest and fear, carry destruction with them. But she knows that moral citizenship is the basis of all sound national and political life. For life is three-fourths conduct. Moral, rather than intellectual development, is needed, for the crises of history swing on conduct rather than on knowledge. And schemes against the Church are schemes against the individual, the family and the State.

Hand in hand, "natural allies," as President Roosevelt once

called them, Church and State must supplement and support each other. The trilogy of sound civic principles is paralleled to and derived from the theological: faith, in self and fellow; hope, that motivates effort; love, of law and neighbor.

As she develops her lesson, then, the teacher should point out these religious guarantees and sanctions of sound citizenship, as well as the close connection between tranquillity of civil order and the consequent spiritual harvest. Such ideas are splendid apologetics and too little known and used.

Training in Citizenship. The National Catholic Welfare Conference, in its recent campaign for better citizenship,[5] stated that every youth before leaving school should have an adequate training in the rights and duties of citizenship. It quoted with approval Bishop Spalding's ideals of citizenship: "To make righteousness prevail, to make justice reign; to spread beauty, gentleness, wisdom and peace; to widen opportunity, to increase good will, to move in the light of higher thoughts and larger hopes, to encourage science and art; to foster industry and thrift, education and culture, reverence and obedience, purity and love, honesty, sobriety and the disinterested devotion to the common good—this is the patriot's aim, this his ideal."

Then, too, all American, and consequently all Catholic, school children, need to be taught the necessity and duty of participating in government. Democracy is a joint partnership. Its faults are ours, just as its agencies are the instruments of our common welfare. We are unfaithful to duty if we do not utilize them to provide for common need and improve our government. Athenian democracy deteriorated when the citizens refused to vote.

Catholics complain at times that they are not getting the American square deal to which they are entitled, but self-examination will reveal that sometimes they are at fault. They, too, must be active citizens. Mutual intercourse, not aloofness, is the only sure basis of right feeling between citizens of diverse creedal, racial or social strains. Catholics should do all in their power to cultivate better relations, socially and professionally,

civilly, industrially and commercially with non-Catholics, taking their share in all, neither aggressively nor apologetically. They have indeed something to give their neighbors, not the least of which are the spiritual forces and the refining influences of their religion and its teachings on fair play, respect for authority, justice and charity, and veneration for womanhood.

Obedience, self-restraint, subordination to a common cause, initiative, the square deal and fair play in games and relations with others should be taught for the twofold reason that these are both Catholic and American. No Catholic school should lag behind the public in the celebrations of local history or holidays, the daily display of the flag and salute to it, loyalty pledges and patriotic songs. The patriotism of Catholics is questioned by many today and we cannot afford to lay ourselves open to the charge of neglecting even these accidentals of patriotism which give it its color and enthusiasm.

Application of Religious Principles to the Teaching of Civics. There should also be an intelligent direction of the minds of the children to the conditions and needs that abound in our civic life. This will help as nothing else to inform our children with that spirit of unselfish service in the cause of our fellow man which is both a patriotic and a religious duty. This personal acquaintance with the realities that throw light on other lives, occupations, conditions and institutions is far better than all text-book material, for it gives the concrete experience and attitudes that books cannot. Similarly, the necessity and benefits of government are more useful truths than its form. The letter killeth, the spirit quickeneth.

Live civic situations and the study of social problems as early as possible through socialized recitations and parliamentary forms are excellent means to this end. Debating clubs and sodalities, with definite aims and group work and with the co-operation that division of labor and leadership entail, are eminently useful. Study of the co-operative effort of public servants and tradesmen serves to lead through the early stages of "Swat the fly," "Remove the banana peel," "Help at home" to the

more complex forms of public-spirited endeavors and civic pride, such as interest in and care for public parks and libraries, school and city. Thus, when their development allows, the children might, in a small way, administer school traffic, public properties, sanitation, repair and safety, about the school and the neighborhood. Motives for this must, of course, be supplied and the wish of Christ kept constantly in view that religion and Christian principles dominate every phase of life, private and public, political and civic, economic and social, commercial and industrial, national and international.

A mine of useful information will be acquired if the children attack such problems as, "Why should a Catholic be interested in better wages, homes, playgrounds and government?" "How can the strong help the weak in the home, gang and girls' set, etc.?" Similarly, practice is needed in almsgiving, helping the sick, befriending a bad mixer, helping a slow student, and in the ethics of not annoying a neighbor, teasing a classmate, etc.

Organized charity affords fascinating matter for civic studies. It is the Church's law of love applied through her social work to modern conditions. The Corporal and Spiritual Works of Mercy are an answer to the age-long question: "Who is my neighbor?" This whole question and its treatment should be further correlated with the cognate suggestions throughout this book.

II. The Catholic Sense

Definition of the Catholic Sense. The Catholic's sense of loyalty to the Church is merely a logical and natural development of loyalty to Christ. The Church in the Pauline phrase is the Body of Christ. He gave Himself for it. It is His handiwork, representative and mouthpiece. His spirit lives in it, speaks by it and acts through it. Such loyalty or disposition of the soul impregnates the various faculties of thought, feeling and action. The resultant is another, a Catholic sense:[6] to think with the Church, "for let this mind be in you, which was also in Christ Jesus."[7] This sense judges events by the standards of

the Church. It has a deep-rooted aversion to error and to evil. It rejoices, fears and is indignant accordingly as the interests of the Church are advanced or hindered. The Catholic sense is ready for action, looks to its leaders and is anxious for co-operation. It asks "What can I do?" and does it. It takes the practical form of prayer, good works and self-sacrifice, if needed. But it is not more Catholic than the Pope, and religious fanaticism is a stranger to it. It is not local but interested in all, even remotely affecting the Church, whether local or universal. Because of the Catholic sense, the Catholic realizes he is one with all Catholics of all time; that he is a living part of a Catholic, an international and everlasting organization. From all this comes peace and the conscious possession of truth in the midst of the vagaries of this world. May teacher and children both meditate frequently on this, one of the most beautiful of Catholic doctrines, the Communion of Saints.

The Catholic Sense and the Individual. Transferring these ideals, of the Catholic sense and loyalty to it, from her own to her pupils' minds, the teacher will especially stress the point that it is not so much a question of the collective thought of the Church that is of value, as it is question of the attitude of the individual mind loyally accepting and faithfully reflecting, as a mental habit, what the Church teaches and commands. The layman, to most people, is the measure of the Church, as Newman says somewhere; and while indeed the spirit of God abides in her, ruling and preserving her, she is nevertheless a church of individuals, and her standards and power are raised or lowered accordingly as her members raise or lower their own.

How the Catholic Sense Can Be Developed. More specifically, the child's instinctive love for mother will be the germinal starting idea for the Church as Sweet Mother to whom loyalty, service and obedience are due. Just as mothers provide food, protection and help, so the Church blesses and sanctions all good things, whether material or spiritual. Study of the Church's great past and present, her world-wide organization, her schools, charities and missions, and her patronage of the arts and science

are all calculated to arouse admiration and loyalty and to touch the springs of action. In this way the Church becomes everything to the child, its life, sweetness and hope, becomes more than a mere house of worship or nebulous organization. And so, present loyalty to the Church will lay firm the foundation for the necessary future loyalty.

This sense of loyalty to the Church, if properly handled, avails to develop a much-needed leadership and initiative among our people. Such leadership is needed, for, just as many of our people lack initiative and ambition in intellectual, cultural and civic matters, so they are at least as remiss in the more vital Catholic interests.

The child must learn to look upon Church activity with a sense of personal responsibility. It should be able to answer constructively the question: What are you doing now to help the Church and the diocese? That often the adult cannot, or does not help, and, further, that many graduates lack personal initiative and self-sacrifice in volunteering for needed work, is to some extent an indictment of the efficiency of our religion teaching. One reason for our failure, we are led to believe, is in that school routine, which does too much for the child and asks too little sacrifice and effort. In such instances the training in the lay apostolate that may be given is often neither definite nor practical enough. The future devotion of our children to Church and school depends upon what Church and the school are doing now to fit them for life and for Catholic life.

There should, then, be education in initiative and organization and the acquisition of abiding interest in the concerns of the Church. Familiarity with the practical means of Church loyalty and training in them come from familiarizing the children with needs and conditions. The difficulties that arise from the clash of interests and classes should be met and their solution attempted. School sodalities linked with parish sodalities by name, object and method can serve as training schools. And the whole should be correlated with practical charity and citizenship or civics. The whole problem must be moved from the realm of the

theoretical to that of the practical. And in this way, our children will emerge trained early in the fullness of Catholic life, doers of the word, not hearers only. Today Catholics are called upon, not to die, but to live for their Faith.

A striking instance of the value and ease of bringing out the latent powers of our student youth was shown at a student conference on religious activity held by colleges and high schools in the Chicago district in May, 1927. Ninety-seven delegates representing twenty-two institutions with an enrollment of 15-775 students discussed with eagerness and fruit such topics as: The Catholic Student and the Missions; The Holy Eucharist; Catholic Literature and Social Action.[8]

There are three heads under which we may gather the matter and ideals which are to be inculcated both for their own intrinsic value and for their usefulness in serving as a means of developing the Catholic sense and leadership. These are missions, charities and literature.

Missions. The Catholic Students' Mission Crusade has for its motto "That America may know and serve the Missions." Its success is evidence that the youth of America is willing to embark upon spiritual conquests with the same enthusiasm that it does on those of a more material nature. Figures for the United States between the three months beginning March 1, 1928, and ending June 1, 1928, give one pause: Members of Senior Units, 55,000; of Junior Units, 439,000; Mission Talks Delivered to Crusaders, 6,123; Mission Stories Read to Juniors in Class Hours; 8,430; Masses Heard for Missions, 3,866,660; Study Hours Offered for Missions, 5,100,911; Financial Contributions, $206,823.56.[9]

Recent figures of the Association of the Holy Childhood show that it has 20,000,000 members and has baptized 20,000,000 infants. Statistics for 1927 show 389 mission territories aided; 550,824 infants and outcasts baptized; 792,910 children cared for and given Christian education.[10]

All Catholics should accustom themselves to think of themselves as being personally responsible for the missions. Zeal is

not the monopoly of priests and religious. There must be mission study in the schools, correlated with geography, history and religion classes, as well as study of the problems that retard mission progress. A mission day a month serves to keep this before the children. A program to be worked out might include essays, poster and map work, stereopticon views, dramatic sketches and readings. Mission supplements might very well be attached to some of our text-books. Mission literature should be spread. Groups for mission clubs, study and reading are fertile for good. Stamps may be cut and clothes sewed during such reading.

In Brooklyn, mission circles of young business men and women have formed rapidly the last few years. Not the least of their good works has been the financing of poor schools in this country and of catechists abroad. How much greater impetus and larger membership would there be if these exemplary young people, as well as the much greater number of uninterested, were educated from the grammar schools in this service! Vocations for the missions more easily follow the inspiration to heroism engendered by such movements and student activities than from much talk of self-sacrifice and zeal.

Charities. In the schools of the Archdiocese of Chicago, a monthly charity hour was instituted a few years ago with the joint purpose of raising funds and educating children in the needs of the poor. The pamphlet distributed to each child tells in a popular and illustrated way of the family relief that is secured by the monthly dime or nickel contributed.[11] Information, questions and answers round out these most informative pamphlets. The idea might well be copied elsewhere.

Frederic Ozanam one hundred years ago answered the taunt "But what is your Church doing for social betterment *now?*" by devoting himself to and organizing a lay apostolate. It is the law of practical charity that the strong shall help the weak. As Christ and others have helped us, so the lay man and woman are bound to give some of their surplus time, energy, talent and wealth to the Catholic cause. Better for the school child to practice than to memorize the works of mercy. Persons thus

energized to personal and social goodness and strength by their friendship for Christ make the best citizens, whether of this world or of the Kingdom of God.

For accomplishment, organization and team work are necessary. Each child should be a member of at least one sodality section with a specific purpose. Case work can also be discussed in class and essays. Debates, talks and blackboard exercises help. Membership should be based on present age, motives, ideals and enthusiasm. Teaching religion; recreating children; entertainments for hospitals, orphanages, and homes for the aged; fruits and flowers for the sick; old clothes washed and mended for the poor; doing jobs for the helpless and invalid—all these and many other ways thought out by the teacher will increase the feeling of personal initiative, responsibility and self-sacrifice so useful in character training and in developing the truly Catholic sense of devotion to Christ and His Church. And of course an appreciable amount of real good will be accomplished.

Let the teacher constantly remember that while charity and deeds of mercy are fully one-half the moral code, such a fact is greatly overlooked in our moral teaching. Such good works are obligatory and not of personal whim or choice. Such obligations may at times limit our freedom, but in the long run they protect us. Provision, then, for "laboratory" material and the working out of life problems in the light of the Commandments is most desirable.

Literature. Children can also be started in the way of interest in and support of the Catholic press and of literature in general along the lines indicated under Charities and Missions. Each classroom and each sodality should have a library easy of access. The children should be encouraged to acquire a library of Catholic books for themselves out of earned money. A sodality section can collect and remail Catholic periodicals as well as care for the church book and pamphlet rack. Catholic books, magazines and reference books should be asked for at the public library, and, once asked for, should be used frequently.

The demand will bring the required supply, but the demand must be persevered in. The public library also should be used not only for books not specifically Catholic, but for those that are Catholic too. Our schools are far behind the public schools in their use of public library facilities.

TOPICS FOR DISCUSSION AND REVIEW

1. Give a definition of Catholic American citizenship.
2. Show how the tenets of faith are built on and strengthen the following facts and doctrines: Man is a social being; fellowship with the Trinity; Baptism into the Royal Family; membership in the Communion of Saints; social solidarity through the Mass and Eucharist; the safeguarding standards of the Decalogue, particularly the fourth and seventh commandments.
3. Show that historic Catholic Christianity is interested in present vocational, educational, sanitary, industrial, social and civic American life.
4. Show that moral living serves our neighbor's welfare; that the pursuits of law, medicine, teaching, nursing, business, farming, etc., are essentially charitable.
5. Show that democracy, as well as charity, requires co-operation and is opposed to the theory that the individual may live for himself.
6. Discuss: The Catholic sense should manifest in all departments of human activity a love for Christ and His Church.
7. Discuss: The layman is often regarded as the measure of the Church.
8. Discuss: Much of the Catholic good work done by the priest can and should be done by the Catholic laity.
9. Write out as many as you can of the works of the Catholic spirit that might be done by the Sodalities of the Holy Angels, St. Aloysius, Junior and Senior Holy Name, Junior and Senior Blessed Virgin.
10. Parallel these activities with what these sodalities actually do in your school and parish. Figure your efficiency percentage. What is the cause of the discrepancies? Can *you* remedy it?

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——— "Educating for Citizenship," XII, 123.
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TIERNEY, REV. R. H., S.J., *Teacher and Teaching,* Chaps. VIII, IX, XI-XIV.

NOTES

[1] Matt. xxii. 39.
[2] *Ibid.,* 21.
[3] Gal. vi. 2.
[4] Heb. xiii. 14.
[5] Cf. its *Civics Catechism.*
[6] "It [the Catholic sense] is quick to detect the bearing of events, situations, or movements upon the welfare of the Church. . . . It includes in its view all nations, all races, all problems, and issues and undertakings, whenever and wherever Catholic interests are at stake. . . . It does all this because it sees in the Church the continuation on earth of the mission of Christ. It realizes with St. Paul that the Church is the very body of Christ which He so loved that He gave Himself for it. . . . It is the manifestation through thought, feeling, and action of the love with which the Catholic heart is kindled for the Church as it is for Christ Himself."—Rt. Rev. Msgr. Edward A. Pace, D.D., quoted in "Faith and Youth" by Burton Confrey, in *Eccles. Rev.* (Jan., 1928), 48.
[7] Phil. ii. 5.
[8] Cf. Robt. C. Hartnett, "Catholic Student Conference on Religion,"

America (June 11, 1927), 206; Rev. D. A. Lord, S.J., "The Student's Spiritual Leadership Convention," (July 21, 1928), 344.

[9] From a letter to the author from the Rev. Roger C. Straub, Asst., Sec. Treas.

[10] Annual Report of National Office (Pittsburgh, 1927).

[11] Cf. Monthly Pamphlets of the Charity Hour, Rev. Wm. A. Cummings, Dioc. Sup. of Char., Chicago, Ill.

CHAPTER VII

VOCATIONAL GUIDANCE AND RELIGIOUS VOCATIONS

I. Vocational Guidance

Its Need and Function. There are those who would make the school's activities well-nigh universal in their scope and would have those activities range, as someone has said, "from nurse to undertaker." While we are not so liberal in our estimate of the school's functions, there is no doubt that the scope of present education has widely increased over that of a generation ago. Vocational counseling or guidance has come apparently to stay, and the Catholic school should take practical recognition of the fact. Besides, religion can and should influence the selection of one's life-work.

Most children seem indeed to go along without future plans. This is somewhat natural, after all, but the situation becomes particularly unfortunate when, with little warning and less advice, the day comes to choose, and quickly, their life-work. The evil fruits of such lack of vision appear as the children jump into the first thing that offers the quickest return. Petty motives, superficial advice or the casual "ad" motivate the choice that orientates or at least affects the whole life-work. And, as often as not, that choice is made under delusion.

Vocational guidance would lessen if not prevent such wastage. Figures make our homily more specific as well as interesting. Yearly, at the age of fourteen, or as soon as they can comply with the minimum requirements of the Child Labor Law, many Catholic children enter industry in the United States. Many of them are barely able to pass the literacy test, which is equivalent to the Fourth or Fifth Grade. Unprepared for anything higher,

the great majority drift into the precarious condition of unskilled labor. Unfortunately, relatively few of our Catholic children enter high school, and of those who do, probably the majority leave before finishing. They, too, are apt to drift about; and if they do succeed in life, it is not because of early training or choice of correct life-work, as much as it is because of moral character, favorable influence and opportunity.[1] Most of these children left school because of maladjustment, or because school was too easy or too hard.

Vocational guidance could well avoid such economic wastage as is implied above. Apart from this opportunity for its legitimate exercise, there is further need for it in dealing with the special difficulties of children. The problems of adolescence throw them into turmoil. Added to this are the almost equally swift changes in the social order that leave the older people dazed and throw the younger off their balance. Often children need sympathy, understanding and psychological aid instead of discipline and punishment. Individual diagnosis and assistance, the use of intelligence and ability tests and appraisals of temperament and disposition, as well as the offices of nurse, social worker and visiting teacher, are being called into service more and more outside the Catholic system. That often the results of the new education do not justify its extravagant boasts is true, just as it is equally true that Catholics indeed have also sacramental aids and fullest abundance of the grace of God at their ready disposal. Yet, on general principles, we cannot afford to neglect any purely natural means. All our teachers cannot indeed be psychiatrists or expert mental and moral testers, but it is wisdom to recognize such technique and to have recourse to it in necessary cases. In the ordinary cases the class teacher can do wonders by the age-old and simple means of personal interest and suggestion, coupled with co-operation with the above-mentioned, and particularly the vocational, agencies.

"Blessed," says Carlyle, "is he who has found his work."[2] Life indeed must be shallow and empty unless the vocational calling meets the demand of the individual, and his abilities and

interests have been prepared for it. Counseling endeavors to help the child find his desires and abilities and the calling appropriate to them. Vocational guidance should be the gradual unfolding of self-knowledge and the preparation for the best service and duties to God, neighbor and self. Its aim is to do the work for which nature best fits one. It demands ability, interest and inclination. And it includes in its range all those forms of human endeavor, which may be classified as the handling of things, dealing with men and the service of ideas.

The subject of vocational or trade schools needs little notice here. It does seem that besides being prohibitively expensive to the State, and far beyond any future Catholic purse, such schools must ever remain inadequate to their purpose. In New York City, where there are over nine thousand trades, the vocational schools instruct in but thirty-three subjects. Yet, it is interesting to note that co-operation has been achieved elsewhere between Church and the State schools in the matter of vocational training.[3]

The best opinion, however, recommends that the elements of trades be taught, if they must be, in schools whose chief purpose is a liberal education; that all children be kept at liberal studies as long as possible; and, finally, that there be vocational talks, given weekly or monthly by those qualified, on the nature and kinds of industries, trades and professions. Such talks should be as specific as possible. What to expect from the work should not be overemphasized to the neglect of what the novice must bring to it. Such talks also should stress the necessity for love of work, self-reliance and cultural aspirations. And, running as a thread through every discourse, should be the theme of the value in dollars and cents of as thorough and long a schooling as is both possible and useful.

Other Means of Vocational Counseling. The suggestion has been made that there should also be a Diocesan Vocational Guidance and Placement Bureau, to which the child leaving school may be directed. In addition, each school might very well be equipped with a vocational counselor. The regular

teachers, and more especially the religious, it is claimed, are too far removed from the world and the college to fulfill this function efficiently. For such duties the counselor needs sympathy, tact, service, research, patience, good general education, social work and guidance training. Her duties would require her to interview and confer with the children, provide vocational information, recommend the needed adjustment, supervise the research work, co-operate with inside and outside agencies and perform the routine and clerical duties. The parents, too, should be consulted by means of parent-teacher associations.

How the Class Teacher Can Counsel. When none of these means are used and, also, even when they are, the class teacher must be guide, philosopher and friend. In the former case she will do this by attempting to acquire and exercise as many as possible of the qualities and duties proper to the counselor as suggested above. In a general way, she may give live composition topics [4] of a vocational nature, correlated with history and geography. Vocational excursions on a Friday or Saturday will bear fruit. Grouping together children of the same vocational hopes by means of clubs will also prove helpful.

The most valuable of this part of the teacher's work will be personal, and will be an endeavor to help the child find itself, ascertaining its ideas and inclinations and the causes and reasons behind them, and discovering the reasons for the lapses, the nature of home conditions and the desirability of affiliation with school clubs. Such sympathetic and sound interest will stimulate ambition, give compelling motives for study, promptness and team work and will stimulate the sense of personal responsibility. Often only negative and moral advice will be needed at the start. Have the children write down an estimate of their achievements and the position in life they would like to fill. Then eliminate those callings for which they are palpably unfitted. Study of the remaining avocations, with their necessary habits, dispositions and requirements, should follow. It is unnecessary perhaps to add that prayer—"Lord, what wilt Thou have me to do?"—is most essential.

Other Civic Agencies. Besides the vocational schools and guidance already referred to, the State is using other endeavors to prepare an efficient citizenry. The Church cannot hope to compete with them, but the teacher may sometimes find co-operation with them possible and advisable. There is the Junior High School, which redivides the eight grammar years and the four high school years, into a 6-3-3 combination. It takes the child at the seventh grade, and, aiming to discover whether he works best with his hands or his head, offers types of work best suited to his needs, interests and capabilities with reference to his future vocational aspirations or further education. This scheme, while hopeful, is still in its experimental stage.

Continuation Schools are the fruits of the modern State's legislation for the extension of education of the young. President Butler characterized them as "one of the most important, yet imperfectly developed links in the educational chain."[5] The evening high schools are more fruitful although theoretically they have not these special advantages of guidance and of earning while learning.

A word may here be said about the particular necessity of vocational guidance for our Catholic girls. No matter how many women enter business, their primary place will always be the home. Most of them, therefore, need vocational training as future wives and mothers. They should, therefore, receive, some time before they leave school, some ideas, at least, of home economics, dressmaking, millinery and infant care. The social virtues of woman, as well as those that make for independence of life, should be stressed.

This whole effort at guidance is vital. The rights of the children who cannot afford high school and college demand at least as much effort on our part as of those who can. Besides, the workers form the bulk of our Church, and, given a better chance, will make for a better America and a greater Church. It is all part of a better educational theory that envisages the pupil as an individual, tries to discover and develop his individual differences and avoids the lock-step education and the leveling down

of a community. Let us try to keep the child at school, then, as long as he can profit by it. Let us also advise him vocationally at the same time.

II. Religious Vocations

Greater opportunity is afforded for the exercise of Catholic leadership and the works of the Catholic spirit by those who become religious and priests. The following paragraphs [6] attempt to show the teacher's part in fostering vocations. For fuller treatment many books and pamphlets may be consulted.

Everyone has a vocation to love God and serve Him as much as he or she can. There is, too, a general invitation extended to all to be perfect. But this is a counsel, not a precept, and the dialogue of Christ and the rich young man exemplifies it. Some, as St. Paul tells us, take not this word unto themselves. Of those who do, none may assume this honor, for they are called, even as Aaron was. In God's dispensation, human agents and the things of this world administer His mercies and conduct to salvation. Thus, the holy priesthood continues, represents and imparts the blessing of Christ's mediation. The religious life ministers, though not so directly, to the same end. It is of this latter divine vocation that we speak and of the teacher's part in fostering it.

The Call. The means used by God to call men and women to this particular and intimate service are as diverse as the types of men. Saul was struck down on the road to Damascus; Philip was called from under the fig tree; Matthew, from the counting table; Augustine obeyed the grace won by his mother's tears; Loyola, while convalescing, and Teresa, setting out to convert the Moors at seven, were all subjects of calls given in very unusual ways.

The Venture. An immense multitude, however, through the ages has heard and obeyed calls given more prosaically. No angels spoke to them, nor was their entrance into the priesthood or the religious life the result of disappointment, selfishness, haste or emotionalism. It was because they grasped the powerful truth of God's importance and the reality of the truths of

faith. God's honor and glory and the sweet and close companionship of Jesus lured them. Ringing in their ears was the phrase "Lovest thou me? . . . feed my sheep."[7] For this they put aside honorable and useful places in the world that they might have filled. The young man gave up home, where he was loved and appreciated for his own sake, in order to put the thought and image of Christ in countless homes. The young woman turned from an offer of honorable marriage and with St. Agnes said, "My heart belongs to another Lover and His alone will I be." She bound her will to live a life in common, to soothe the sick, to lift the fallen, to give ideals and inspirations to the young. And so, not seeing the way, nor knowing, they ventured on His word. Such souls have been found in every age, in the wilderness and in the metropolis, keeping alive the thought of Christ and His ideals, transmitting His grace and mercies—the sponsors of charities, education and learning.

What Constitutes a Vocation? The vocational elements involved in their self-consecration were three: fitness, right intention and the call by the bishop or religious superior. Integrity of life and sufficiency of learning are evidences of vocation. There need be no interior emotions or attractions. There may be at times even strong disinclinations. Yet stability, initiative and submission, cheerfulness and sociability, spiritual-mindedness and freedom from family obligations are necessary. The points also have been made that probable signs are sufficient, and that our youth should be encouraged and started on the way to self-consecration to God much earlier than is the general custom.

Need of Vocations. The necessity for following the vocations that God surely gives to do His work was referred to above. The urgency of the need now compels our attention. "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest"[8] may be repeated today. Two thousand years after the death of Christ, one-fifth of the world, one-fifth of this coun-

try is Catholic. A few years ago the Protestant seminaries numbered their students and found them to have decreased considerably. There is no cause for rejoicing in this, for indifferentism is claiming those outside the Church. Our seminary student numbers have indeed increased, but not in proportion to our growth, and we are still much below our needs. There are over five thousand churches in the United States without resident priests. The South and the West, particularly, feel the need of priests.

Furthermore, the Church in this country depends particularly for its success on the parish school. Francis Thompson said, "Who grasps the child, grasps the future." Without enough teaching Sisters and Brothers, this can be only a missionary country. We have but half of our children in our elementary schools and have not teachers enough even for them. The average of children in each classroom in eight dioceses was fifty-three a few years ago, and the principles of pedagogy insist that about forty is the maximum number for efficient teaching.[9] More children go to high school now but not to the Catholic high schools, for we have neither schools nor teachers enough. Longer preparation now is also needed both for primary and secondary teaching, and the only solution of this difficulty, as of the others referred to, is more Brothers and Sisters. Again, our best defense is a thoroughly-equipped school and proper teaching training to meet State requirements.

The vocational leakage is, then, considerable. The statement that seventy-three per cent of Notre Dame students had thought at one time of studying for the priesthood is revealing.[10] Many are called, apparently, but few are chosen. The causes of the loss and the obstacles to vocation perseverance should be realized by every teacher.

Obstacles to Vocation Perseverance. There are a dozen ways now of going astray to one of fifty years ago. The way of youth from twelve to twenty is like that of a bird in the air, not knowing itself. The world too often leaves its indelible mark

upon young minds and hearts before religion does. And, always, it looks bright and gay to eager young eyes. Parents of frivolous habits and bad example, who distrust God and send their children to work too early, secular high schools and sometimes commercial Catholic schools are so many hindrances. The undue emphasis on religious austerities and the failure to stress and inculcate religious sweetness and light are other causes. The unattractive personality of some religious and priests, and the lack of following up children after grammar school graduation by effective and interesting sodalities, may also be enumerated.

The following statement and refutation of the commonly voiced objections, may serve also to present the situation in its correct aspect.[11]

A vocation should be tested. Yes, but by those competent, and best, in the Preparatory Seminary, Juniorates and Novitiates, which sift the chaff from the wheat. It is quite unreasonable to expect youth of unformed character to test a vocation by living in the world. Ecclesiastical law, in Canon 1353, urges parish priests to care that boys who give indications (not proofs) of a vocation to the Church should be shielded from (not plunged into) the contagion of the world. "Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such,"[12] said the Saviour, and therefore we should treat them all as if they were called.

The boy and girl of sixteen or eighteen cannot know their own minds. Yet at fourteen they are allowed to choose their school subjects and, consequently, even if indirectly, their careers.

Other frequently heard objections follow: There is too great a risk in vows for life. But consider the course of study for the priesthood, the postulancy, the novitiate and the temporary vows of the religious. The risk rather is incurred by the worldly, who enter without thought or careful preparation or even with these, into marriage for life. "It would break my heart," sobs the mother. Yet the child will leave home and marry.

Valuable time is wasted if the vocation does not fructify. But the mental and moral training is not time lost.

There is no need for hurry. Yet, for worldly projects time is much too fugitive, and "hurry" is the watchword.

Good people are wanted in the world. Are *you* wanted there?

There are more helps in the world for religious living than formerly. But in religion all one's time is given to God.

Fostering Vocations. Chief among the means for fostering vocations, it should be realized by the teacher, is herself. We cannot overemphasize her dignity, opportunity and consequent responsibility. She is both pastor and parent, with advantages in some respects above the priesthood. Archbishop Ryan said, "Teaching is far above that of any learned profession and second only to that of the divine ministry." And Archbishop Ireland said, "The apostleship of the Church in these present times, I consider principally to be in the hands of Christian teachers."

Let the teacher, then, always remember the words of St. Thomas: "Those who induce others to enter religion, not only commit no sin, but merit a great reward." And, further, that while a vocation cannot be created, it can be fostered. Once again we lament the alienation of vocations which results from those unattractive and colorless religious and priests without fire or sympathy. The teacher, teaching as she does by her whole demeanor, should indeed be a model.

Vocations die also by light-mindedness, indolence and lack of faith and will. The teacher should strike at these with the preventive and curative treatment of character formation. She should accustom her pupils to hard work and self-denial, to endure and to renounce, teaching them with St. Augustine that "men are what their wills make them."

She must, without seeming, preach during religion class and outside of it (by reference, for instance, in geography to mission needs), the need for vocations, the beauty, glory and happiness of virginity, the Christlike freedom of poverty and obedience

and work for God and Church. Possible of rich and useful commentary are the words attributed to St. Bernard [13] anent the religious life: "Here man more purely lives; less often falls; more promptly rises; walks more cautiously; more safely rests; dies more happily; is freed earlier from cleansing fire; and gains withal a brighter crown."

The duty of following one's vocation, since God has one for each, must be stressed and illuminated with copious examples such as St. Paul, Samuel, the Magi, Abraham and the child Saints. The poet expresses the attitude that should be acquired by every Catholic child:

> "Master, lead on and I shall follow Thee
> To the last gasp with truth and loyalty."

Such duty is always a necessity and particularly at later adolescence, when, according to the study of Sister Mary, I.H.M., Ph.D.,[14] maximum interest attaches to vocational choice. There should be a judicious distribution of literature on the subject, a book given to be read and the priest interested. Here, personal counseling and guidance are at their premium value. Children of depth, the best, should be sought. Years ago in the United States and today in Ireland and parts of continental Europe, the majority of the best boys studied for the Church and so became the natural leaders of their localities. But if many of our best pupils enter the professions or business, there will be a lack of candidates to select from and the results must often be commonplace. There is need also of some system to get the poorer, promising children. A Sodality or Holy Name Society or Knights of Columbus Council can perform no more laudable work than provide for the education of a prospective priest or religious. The teacher should remember that often fear of responsibility or of the study entailed bars some candidates from the seminary who would gladly and honorably serve the Church in the classroom as a Brother, religious or lay.

Sisters for the domestic needs are just as valuable as those

for teaching. Nor should one Community, warped by its own narrow interests, fail to encourage vocations to others. It is well also for the Sisters to consider that every addition to the Brothers' Communities eases the burden on their own. More vocations also will result if Brothers, not Sisters, teach the boys in the upper classes. Finally, a well-cared-for altar boys' society from nine to fourteen often serves as an excellent introduction to the religious juniorate and preparatory seminary.

A Campaign Needed. "More things are wrought by prayer than this world dreams of." Vocations should be the objects of the children's frequent novenas, litanies, rosaries, visits, stations, Communions and Masses. There might very well be a daily five-minute spiritual reading from an approved book or pamphlet. A day for sacrifices for vocations and for the missions, as well as three Hail Mary's daily said for those called, for those who answer and for those who heed not, will prove both helpful and impressive. Junior sodalities are helpful, but senior sodalities with their personal follow-up in after school years are much more so.

Parental Influence. Finally, it is well for the teacher to keep in mind, in her contact with parents and in her study of the child's environment, the influence of the home on vocations. The responsibility of parents cannot be too often referred to; for as the school tries to imitate the atmosphere of Nazareth, so should the home. The Christian home should be the training school for vocations. Such a home has the three evangelical virtues—poverty in its simplicity and temperance; chastity in its modest regulation of talk and glance; and obedience, uniting parents to children and all to God. So begun in the home, a vocation continues a family possession; and after parents are dead, prayers and sacrifices continue to rise for them night and day. In Catholic parts, parents realize the dignity and privilege of giving at least one child from their family back to God, who confided it temporarily to their keeping. American parents can do no better. We may conclude our thought on this subject with a verse picture of the teacher and vocations:

THE SCHOOL

Serene among her ruddy flock she stands,
Their dewy faces sleepy as the morn,
Fresh as the summer flowers in the corn,
Sweet as the daisies on the meadow lands.
And droning like a hive of happy bees
They con their tasks, that smiling nun to please
Who holds their little hearts within her hands.
And she, for Christ's dear love her tasks, pursuing—
Love craveth labor though the task be sore—
Some tender deed forever will be doing
To make them love her Saviour more and more.
With patient eyes she scans their candid faces,
She looks not far beyond their childish graces
Nor recks the cost nor counts the gain ensuing.

Yet this light lad a bishop God will make
To rule a people with the love she gave;
Yon laughing lass will go, for Jesus' sake,
To toil in heathen lands, love's willing slave,
Thus, teaching day by day the ruddy rows,
She sows the seed, nor knoweth what she sows—
In distant years the billowy harvests break! [15]

—Rev. Edward F. Garesché, S.J.

TOPICS FOR DISCUSSION AND REVIEW

1. What is vocational guidance?
2. Give arguments why our parochial school teachers should be interested in it.
3. What have you, your school, done in this matter? Can you do more?
4. Discuss: The most important service that vocational guidance can render youth is to make him aware, at the proper time, of the problem of choosing a life-work, and of the sources of data having any bearing upon a solution.
5. How can the religious teacher supplement her lack of knowledge of such problems and their solution?
6. Discuss: Lack of initiative in our graduates is sometimes caused by the teacher having done too much for them.
7. What place has prayer in vocational problems?
8. What are the signs of a religious vocation?
9. What definite plan do you and your school use to foster such vocations?
10. What dangers must you avoid in "preaching" religious vocations to your class?
11. Is your personality favorable to religious vocations?

12. Enumerate and meet as many objections as possible to vocations.

13. Report back to the class on the supplementary reading relating to this chapter.

FURTHER READING REFERENCES

Cath. Ed. Assoc. Bull., "Catholic Teacher's Rôle in Fostering Vocations," XX, 336.

——— "European Education and the American Parochial School," XXV, 340.

——— "Factors in Pre-Vocational Training," XII, 312.

——— "Need of Vocations for Teaching Orders," XVII, 217.

——— "Pre-vocational Training," XIV, 239.

——— "Promoting Vocations to Teaching Orders," V, 253.

——— "Rôle of Teacher in Fostering Vocations," XVI, 291.

——— "Training Girls for Home Making," VIII, 389.

——— "Vocation and Age," X.

——— "Vocational Advisement," XVI, 279.

——— "Vocational Guidance," X, 238.

——— "Vocations," IX, 496.

——— "Vocations for the Religious Life," XVII, 217.

——— "Vocations to the Priesthood," IV, 369, 373.

——— "Vocations to the Teaching Brotherhoods," XVIII, 301.

Cooper, Rev. J. M., *Religion Outlines for Colleges,* Course I and II, *passim;* Course IV, *passim.*

——— *Play Fair,* 164-178.

Cunningham, Rev. W. P., C.S.C., "Fostering Vocations in the High School," *Cath. Ed. Assoc. Bull.,* XXIII, 178.

* Davis, J. B., *Vocational and Moral Guidance, passim.*

Doyle, Rev. F. X., S.J., *The Home World, passim.*

Drinkwater, Rev. F., *The Givers,* 10, 21.

* Furfey, Rev. P. H., *The Gang Age,* 147-158.

Hennrich, Rev. K., O.M.Cap., *Boy Guidance, passim.*

Kirsch, Rev. F. M., O.M.Cap., *Catholic Teacher's Companion,* 161, 335, 438ff. Page 461 has a good list of the pamphlet literature on vocations.

* Stuart, Janet Erskine, *The Education of our Girls, passim.*

Tierney, R. H., S.J., *Teacher and Teaching,* Chaps. XI-XIV.

U. S. Dept. Labor, Children's Bureau: pamphlets, especially Vocational Guidance and Junior Placement.

NOTES

[1] The Minneapolis Survey of 1914 states the reasons given by children why they left school: ill health, 5.7 per cent.; had to go to work, 35.5; child's desire to earn money, 8.2; opportunity to keep vacation work, 2.6; dislike of school or lack of interest in it, 29.5; trouble with teacher, 3.1; failure to pass, 1.1; belief that for them, public school work was not worth while, 14.2. Quoted in Davis, *Vocational and Moral Guidance,* 153.

[2] Quoted by Kirsch, *op. cit.*, 676.

[3] "In Cleveland and in one or two other cities of our diocese, arrangements have been made whereby certain manual training courses and trade courses conducted in Public Junior High Schools are given also to pupils of neighboring parochial schools—or rather, to pupils of the ninth grades in some high schools which happen to be connected with a parish. These courses are conducted in the public school itself. The arrangement in each case was between the particular schools involved. In the case of Cleveland City, however, the matter was presented formally to the Public School Board and approved. Few schools take advantage of this accommodation."—From a letter to the author from the Rev. John R. Hagan, D.D., Supt. Cleve. Cath. Schools.

[4] Davis, *Vocational and Moral Guidance* is replete with useful topics.

[5] *New York Times* (May 23, 1927) Editorial, "The Continuation School." Yet its working is far from satisfactory. On the consequences of a recent Supreme Court decision in the matter, the Brooklyn *Tablet* justly comments, editorially (Dec. 22, 1928):

"But where boys and girls are striving to help the economic condition of their homes and where they are sincere attendants at evening schools, the law should place in somebody's hands the right to accept this bona fide attendance in lieu of the continuation school requirements. Otherwise these ambitious youngsters are under a double jeopardy, required to attend a short-term day school and required for a sufficient high school education to go to an evening school."

[6] Prepared by the author for the *Catholic School Journal* (June, 1927).

[7] John xxi. 17.

[8] Matt. ix. 37, 38.

[9] Indeed, in some of our primary classes we find eighty and ninety children. Cf. also Burns, *Growth and Develop. of Cath. School Sys. in U. S.*, 317.

[10] *Notre Dame Religious Bulletin Survey* (Jan., 1926), 81.

[11] Adapted from the Rev. H. B. Loughman, S.J., "The Priesthood and the Religious Life," *Eccles. Rev.* (July, 1922), 26.

[12] Matt. xix. 14.

[13] Rev. A. B. O'Neill, C.S.C., *Sacerdotal Safeguards*, 130.

[14] "Research Findings in the Moral Development of Children," Cath. Ed. Press, 20. She tells us that interest in vocation is apparent in many at adolescence; it increases up to the age of sixteen; and falls sharply at seventeen.

[15] *America* (Sept. 6, 1919).

PART III

THE CHILD TO WHOM WE TEACH RELIGION

How the child's nature and powers grow and operate, how they are influenced, to what extent they are means of religious living, how they may be trained for such living—these are questions we shall attempt to answer in our Third Part. Our present viewpoint is somewhat psychological, but it is deeply colored by religion as well. And the problem of each of these chapters will be: How capture this activity or faculty for the service of religion?

In "The Pre-School Child," our First Chapter, we study the child's mental, moral and physical composition. We analyze child growth and we study the factors of nature, nurture and the supernatural.

In Chapter II, we study "The Child's Lower Nature and Powers": the nature, function and growth of instinct, desire, emotion and imagination. The solution for the training of these lower elements, lies, as we shall see, not in their destruction, but in their guidance according to a rational plan of life. Suggestions as to how some of the more fundamental childhood emotions may be trained conclude the chapter.

Chapter III considers "The Child's Higher Nature and Powers." It discusses the place of memory in the religion class. It assays the part of the intellect in enlightening the will on its duty and in forming the conscience. It studies the will as the keystone of character; it discusses the factors in choice, as well as will training and common will faults.

"The Place of Habit in Life," Chapter IV, is frequently neglected by the religion teacher. But in the light of the origin, use and need of habit, we see also how it may become an ally in the teaching of religion. The important distinction is also drawn between mechanical and voluntary habits.

In Chapter V, habit is regarded from the angle of "Vir-

tues and Motives." The natural and supernatural, and the intellectual, moral and theological virtues are studied. The relation of motive to morality, and the interdependence of the natural and supernatural are pointed out, as well as the importance of natural motives and virtues.

In Chapter VI, on "Temperament and Character," we attempt a definition of these, at times, baffling quantities. We discuss the relation between temperament and character, the factors of character formation, the classification and treatment of the various types and the means of character training.

CHAPTER I

THE PRE-SCHOOL CHILD

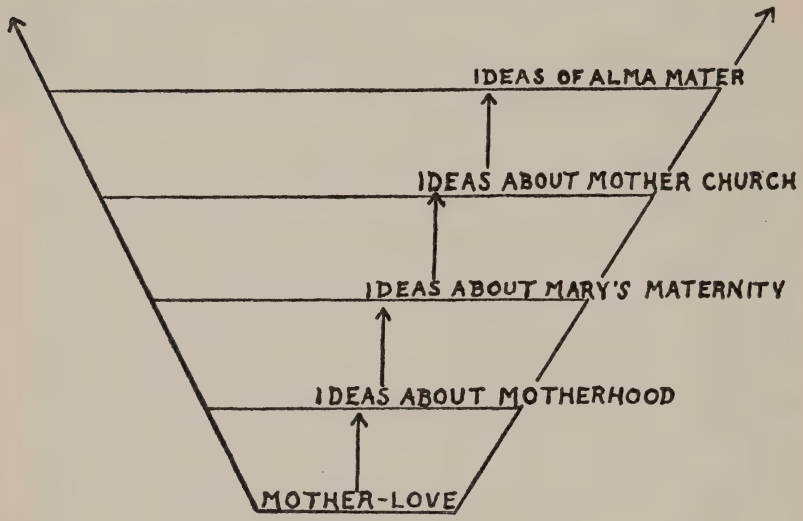
We shall call this creature, as it first comes under the teacher's care, compact of so many faculties, capable of so much good and evil, and influenced by so many forces, the "pre-school child." But what we say of it may be as truly predicated of the child, to a great degree, during its entire school life.

The Principle of Growth. The terms growth and development are often used interchangeably and for our present purpose it matters little. Distinction is sometimes made, however, between growth and development. Roughly, growth means to increase in size; development, means to undergo structural changes. With growth, the stock of materials increases. By analogy, the mind develops when its materials change to more complex form.[1]

Growth is characteristic of all living things. It may be a growth in actual, physical size, or in mental ability or in spiritual power and beauty. Growth is possible to living things, and especially to the child, because of the creature's plasticity. We may define "plasticity" as "the possession of a structure weak enough to yield to an influence, but strong enough not to yield all at once."[2]

There are, in a word, two factors in growth: an inner activity present from the beginning, and the influence of environment. The child has from the beginning certain fundamental emotional or instinctive tendencies. It has, for instance, the tendency to love its mother. To this instinct is added the mass of impressions gotten from its mother's handling of it, her voice, etc. Now this first fundamental emotional tendency or germinal idea of mother-love eventually develops so that the man of twenty-five has some idea of maternal feelings, and sanctity, as well as the

cares and physiology, implied in motherhood. From the same instinct and by the same process he may develop other, even religious, ideas, such as, for instance, his idea of Mary's Maternity, Alma Mater, Mother Church, etc. The same is true of all the fundamental tendencies and emotions of childhood.[3]



In the child's order of mental growth, there are, roughly, three periods, each with its own peculiar needs and treatments: the baby, or mainly vegetative; the child, or mainly sensitive or animal; and the boy and girl, or rational.[4] More in detail, we may distinguish, first, a sense perception of objects with associated feelings of pleasure and pain. From these arise impulses and instincts. They may be controlled by modification into habits, by fear, love and wonder before the actions, or by pain and pleasure consequent upon them. Secondly, intellectual perceptions and volitional efforts emerge parallel with, and at first hardly distinguishable from, sense and instinct. Lastly, there is a gradual building up of ideas, thoughtful judgments and sensible reasonings about the how and why of things, the awakening of conscience, a sense of duty and the autonomy of the

will. By now, full mental growth has been achieved, and what follows is merely a matter of development. All these stages shade into one another, and the treatment therefore should be suited, adopting the more advanced method as soon as possible. Experiment will show if the child is ready yet.

The Place of Habit in Growth. The child's rate of growth is much greater from its first to its seventh year than later. It is during these years, that, because of first impulses and reactions to them, the physical organs and the spiritual faculties are trained and their direction and efficiency during life are largely determined. Soul and body react upon each other, and correct mental and moral habits are more likely if they are preceded by correct physical habits. The mental faculties also receive their initial training in much the same way—by trial and error. Indeed, the things perceived and the early choices give to the mind an unconscious bias of habitual preferences and attitudes toward persons and things. For habit is a tendency to repeat what was done before, and habits of thinking, willing, feeling, of morals and manners, of prejudices and muscular movements, are all the outgrowth of much of early training and experience. The child should arrive at school already well trained in the correct functioning of its lower nature. But the teacher will need to insist on correct physical habits insofar as they aid correct mental and moral habits. The formation, then, of habits, and particularly of religious habits, as well as the correction of evil habits, must be understood by the teacher.

Nature's Grant to the Child. When the baby enters the world, its various faculties are in a rudimentary stage. Yet, it is already a rational animal, a human personality. Though fundamentally they have much in common, no two individuals of the same family and training are exactly alike. Man's spiritual or higher element informs his body and gives life to it. That life is, roughly, the highest and the lowest, for man is a world in himself and possesses rational, animal and vegetative life, in common, respectively, with the angels, the brutes and the plants. Yet this vegetative and sensitive life, though the intellect depends on it,

is not the teacher's chief concern, for it is largely automatic. It is in the sphere of the child's higher activities of thinking, feeling and willing and in their religious training that the religion teacher does her principal work.

The powers of human nature granted to the child may be briefly described. The *intellectual* part of the soul is made to know the truth and to be guided by it. God, as the Absolute Truth, Beauty and Goodness, and the ultimate background of all things, is the most important truth the child can learn. The intellect, then, must learn of God and His message and plan for us. The *will* is the most important of man's faculties, for "it is by the will that we sin or live well," says St. Augustine. Its part in rational and moral life must be understood. The manner of its training must be known to teacher and imparted to pupil. So, too, the *impulses, desires* and *instincts,* and the *sentiments* and *affective life* that spring from them must be taken into consideration and won for religion. The *imagination* and *memory* should be guarded from sin, filled with patterns of enduring goodness and fired with holy enthusiasm. And, finally, the structure of *temperament* and the training of *character* out of these and other factors, will naturally engross the teacher's attention. Chief of these other factors are *heredity, environment* and the *action of divine grace.*

Heredity.[5] The child has choice neither of its parents nor of its early environment. If it had, this would be a different world. But the child is helpless till the dawn of reason, and by that time its outlook on life has been settled to a degree. The infant is helpless; wax to receive, marble to retain. The old adage, if you wish to make a gentleman, begin with his grandfather, means also, if grandfather wants a model grandson, he will try to improve his own son and, previously to that, himself.

Without discussing the nature or the proportion of parental characteristics transmitted, we know that the child's inheritance influences not only the physical but the mental structure and moral predispositions as well. The child has, of course, the benefit of grace and the use of its free will; yet its bodily structure,

its nervous system, its native endowment of capacities for knowledge, feelings and tendencies will determine to some extent how it shall react to the experiences presented by its environment.

The old question whether a child is made or unmade by the age of seven still furnishes, perhaps, most of the debatable ground of modern genetic psychology. It includes the corollary of the potency or impotence of later influences, good or bad, modifying the child's first impressions and reactions thereto.[6]

Without joining the chorus of "defenseless young" talk, which is often only a cloak for psychological determinism, we must, however, admit that it is more difficult to make the necessary adjustments, if they have been given a wrong twist, after seven than before that age. Habitual criminals, for instance, nearly all give a history of childhood delinquencies. And recent studies seem to indicate that character faults of most adults have their bases laid before seven in some forgotten incident of childhood. It is of importance to recognize also the growing force of an old truth becoming increasingly more attractive in its new dress, that the capacities for the mental and *moral* development of the child are much greater than his opportunities in the pre-school period.

Environment. But if the range of the child's heredity is fixed at birth and if its influence can be modified only slowly and with great pains, environment can much more easily be improved. In fact, Dr. James J. Walsh tells us that "all the trend of present-day thought, however, is in the direction of limiting the influence of heredity instead of broadening it, while at the same time emphasizing the rôle that environment plays. We can do ever so much to improve environment without any chance of doing harm."[7] Let all, including teachers, who are charged with the responsibility, work toward improving environment as much as possible. Parent-teacher associations, which some of our parochial schools have not yet taken kindly to, can explain to the teacher much in the pupil that is at present only partially explicable to her.

Environment plays a greater part in the education of the child

than do the formal lessons taught. The old saws tell us that a "man is known by the company he keeps" and, again, "if you tell me what you read, I will tell you what you are." The playground, the home, the companions, as well as parents and teachers, are all mentors of youth. We write for teachers primarily, but we cannot neglect to indicate parental duty in forming proper environment. If parents fail to correct the faults of early childhood, predispositions for untrammeled license will easily engender consequent misfortune. Apart from such negative direction, parents should hold positive and uplifting religious ideals and motives and, most of all, excellent personal example before the child. The job of parenthood should be conscientiously prepared for and undertaken, and not the least of its implications is the parents' duty to control in themselves their own evil tendencies. Such effort, aided by the grace of God, is indeed necessary if parents are to perform properly their duties toward those whom they have brought into the world.

Housing, among other environmental conditions, contributes still another factor to the character development of the preschool child. It is a commonplace that the child is entitled to sunlight, fresh air and romping room, else there will be health handicaps. Crowded living quarters without decent privacy are responsible for many delinquencies. Yet, more than the poor home, it is the dirty home, the emotionally stupid home and the home of low moral tone that throws the child upon the street, grist for the "movies," the dance hall and the gang.

A few *practical consequences* follow for the teacher. She should learn as much as she can of the child's environment, past and present; she should try to supply directive and corrective, preventive and curative treatment; she should see that the environment for which she is responsible in the classroom, in the lesson and in her own person, is as correct as possible.

Natural Piety and the **Grace of God.** Ample consideration must be had in our teaching of the child's native religiosity and of the grace of God.[8] If man is naturally religious, the child with its innocence, credulity, simplicity and affection is more so.

Its natural piety is the forerunner of, and makes easy, a supernatural religion. The teacher must educate for heaven, and now, if ever, is the time to take advantage of these characteristics and tendencies of unspoilt childhood.

But the child's destiny is supernatural, and for such a goal only supernatural means will suffice. Yet, grace is built on and presupposes nature, perfecting, not destroying it. Of the interaction between grace and nature and of the part of each in motive and virtue, we shall have more to say later.[9] Suffice it to say now, that the child is under the influence of grace and has participated mysteriously in the life of God since Baptism. The infused theological virtues have colored its life from the start. With the dawn of reason and the reception of the Sacraments, the supernatural, intellectual and moral virtues were added. Most of the children with whom the teacher will work come from Christian homes where both speech and life convinced them of God. The teacher will not have to prove His existence, but may start to work in a field already occupied by grace and faith, hope and charity. The educator's best work will be to preserve and strengthen this happy condition.

Let us insist, in passing, that while much evil does arise from bad environmental conditions, yet all who deal with children so circumstanced will testify to many instances of the individual's rising superior to environment. Such angel-like children and youth in slum quarters are explainable only by the presence of and co-operation with the grace of God. They are living examples of the Pauline phrase, "I can do all things in Him who strengtheneth me." [10]

Of particular concern to parents and teachers are the facts yielded by the researches of Sister Mary, I.H.M., Ph.D.[11] She proved that it is wrong to put the dawn of religious and moral consciousness at six years of age, for it is much earlier. She found that fifty per cent. of a group of children between three and four years old had some idea of God as the Maker; that at the age of five, ten per cent. gave an altruistic answer to the question "Why were you made?"; and that at the age of six,

sixty per cent., and that at the age of four, seventy per cent. had a materialistic idea of death. In a word, the child's capacities for moral and religious development are much greater than its opportunities in the pre-school period. Sister Mary's study shows not only the possibilities for such early training, but the results of its lack, as well. Moral and religious education, then, should proceed with mental and physical development, so that when the world's sordid side dawns on the child, it shall be already strong in religion and virtue.

TOPICS FOR DISCUSSION AND REVIEW

1. How can a knowledge of child psychology, to which one fourth of this book is devoted, be of use in the teaching of religion?
2. Trace the principle of growth in mental, physical and in religious life.
3. Outline the three stages of child growth.
4. What part does early habit play in later life?
5. Discuss the use of the human faculties mentioned in this chapter.
6. Explain: The child is a rational animal.
7. What is heredity? Environment?
8. Discuss the influence of each on child life.
9. Why is environment the more important from the teacher's standpoint?
10. Why is the dirty or emotionally stupid home worse than the poor home?
11. How can the child's natural religiosity be made the ally of the religion course?

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* Strayer and Norsworthy, *How to Teach,* Chap. II.

NOTES

[1] "The growth of the body continues long after its development has practically ceased, and the same may be said of the mind. . . . When development is at its maximum, growth is at its minimum and, conversely, while growth is at its maximum, development is at its minimum."—Shields, *Phil. of Ed.,* 130. Cf. Rev. Jas. Higgins, *Fundamentals of Pedagogy,* 58ff; Rev. T. E. Shields, "Mental Growth," *Cath Ed. Rev.* (Apr., 1916), 304.

[2] W. James, *Principles of Psychology* (1913), I, 105.

[3] Cf. Catholic Education Series, especially First Book, p. 4; cf. also, "Instincts," Part III, Chap. II.

[4] Cf. Hull, *Formation of Character,* 51ff. Strictly speaking, the life of the baby is more than vegetative and that of the child more than sensitive. Both show marked differences in behavior from the animals, and both of these early stages are potentially rational. In fact, most theologians teach that the human foetus is informed with an immortal soul from the moment of conception.

[5] Cf. Chrysostom, *op. cit.,* 158ff.

[6] Some psychologists tell us that the shades of the prison house close upon the child before the age of seven, that the emotional patterns of grown-up behavior are laid down even before the second year is over. One authority, more liberal, sets the age at three! Yet, while there is a tendency on the part of the modern psychologist to push back the age at which the "permanent set" is given to the character of the child, most of them do not go so far, and, with Catholics, eschew this "infant damnation" and believe that character training is still possible both some time before and long after seven. This majority opinion grows more insistent on the need of religious influence upon youth, although the non-Catholic wing of it still regards the freedom of the will and the existence, necessity and efficacy of grace as somewhat medieval ideas. How much more hopeful the Catholic outlook on life!

[7] "The Bogey of Heredity," *Commonweal,* 667, Nov. 9, 1927.

[8] Cf. Part IV, Chap. I.

[9] Part III, Chap. V.

[10] Philip. iv. 13.

[11] "Some Research Findings in the Moral Development of Pre-School Children," *Cath. Ed. Rev.* (Mar, 1926), 145f.

CHAPTER II

THE CHILD'S LOWER NATURE AND POWERS

Man is a creature composed of body and soul. In this life his soul depends for its operations to a great extent upon the body. Those operations that depend more upon the body are more material and, therefore, lower than those higher, spiritual operations which depend to a lesser extent upon the body. Man's higher powers, of memory, intellect and will, are less trammeled by the body than are his lower powers. In our present chapter we speak of these lower powers, of instinct, desire, emotion and imagination.

I. Instinct

Instinct may be defined as an inherited tendency to act in the presence of a stimulus. Instincts are the bases from which the emotions spring and they should be studied in relation to the emotions.

There are Various Classifications of Instinct. Possibly the simplest classification is: Self-preservation, sex and herd.[1] A more detailed one is: 1. Adaptive—imitation, repetition, play, curiosity, ownership, emulation and destructiveness. 2. Individualistic—combativeness and self-assertiveness. 3. Social—conversation, rivalry and gang. 4. Anti-social—teasing, bullying and shyness. Other classifications might be given, but enough has been said to show that instincts are concerned with every phase of human activity.

Instincts in Animal and in Man. Animals are born with instincts that largely determine the adjustment of their conduct to their environment. They learn little from their parents, nor

need they. The infancy of man, on the contrary, is quite helpless. He is actuated by incomplete instincts. His education, however, will teach him both to modify his instincts and to react to environment. Infancy is very plastic—"the possession of a structure weak enough to yield to an influence, but strong enough not to yield all at once."[2] This is at the same time both unfortunate and fortunate. For the plastic infant may be molded incorrectly as well as correctly.

Instincts, it has been said, are implanted for the sake of giving rise to habits. These latter, unlike instincts, are not inherited. Plasticity wanes with the growth of habits, good or bad, and character becomes more set. Instincts are present during the whole of life, but the infant is guided at first solely by instinctive impulses. Later, through the educative process, the instincts come under the sway of rational self-control.

Education of the Instincts. Habits and character derive from the use and abuse of instinct and passion. Correct habit training, therefore, is most important. The passions are not evil of themselves, but they must be controlled. If they develop uncontrolled, then man's animal nature becomes ascendant. The task of education is not to ignore or crush them, or to block their energy, but to control and divert them. Education should seek constantly to change the direction of the instincts to higher and more useful activity, an activity conformable to the laws of nature and the dictates of God. Most important of all, the child must be taught to exercise this rational and ethical control.

"Girls and boys, by resisting tendencies which are natural and good in their nature, but inopportune, and hearkening to those which prompt to actions suited to their age, condition and ideals, are educating their instincts, shaping their characters. When the noviceship of social life has passed, these educated instincts will be the guardians of propriety warning against danger, inciting to good, aiding, but not dominating, the character they have helped to form."[3]

Christ's parable of the vine and branches[4] gives the religion teacher her cue to seek always the relation between these powers

of the natural man and the supernatural virtues, and to erect the latter upon the former. The Church, too, employs the same principle in retaining and sanctifying the common and social customs of people.

Christian education transforms the child's native instincts and, so doing, preserves and enlarges the child's powers. It transforms the child of flesh into the child of God. This principle is applied to the religious instruction of the child in the Catholic Education Series of Readers, about as follows. Analysis of organic growth yields two factors—an inner activity present from the beginning and the influence of environment. The child has from the beginning certain emotional and instinctive tendencies. They arise from dependence upon the parent for love, food, remedy, protection, model, etc. Thus: 1. The child begins life with its mother. It loves itself, but the self was also mother and is still largely, and, therefore, there is union and love between child and mother.[5] 2. Dependence for necessities: before and after birth on the mother for nourishment, and later, on the father too, as provider. 3. Protection by the parents from danger. 4. Remedy for pain with the parent. 5. Imitation of the parent. To the preceding Dr. Pace adds No. 6. Looking to the parent for knowledge, and No. 7, for guidance.

Christian education seeks to change this dependence on earthly parents to dependence on a heavenly Father, to transform the instinct of selfishness to unselfishness, the instinct of dependence to self-helpfulness.

These instinctive tendencies cannot be destroyed, but we can transform them just as we can conquer nature by obedience to its laws. If the child is guided in this way, it will come to find joy in loving rather than in being loved; in giving food to the hungry rather than in eating the bread of idleness; in protecting the weak instead of seeking safety; in sharing treasures instead of accumulating wealth.[6] Ultimately, therefore, the instincts will react to God as they were intended, but they must be taken in hand from the start. Besides this modification of instinct through transformation by obedience to reason and the moral

law, the instincts are affected also by the law of disease. If not used, they tend to become atrophied and to lose their force.

II. Desire

Broadly speaking, *desires are merely specific instincts and feelings of which consciousness has become aware.*[7] They are the impulses of passion and the raw materials of moral activity.

The grouping of desires into a rational plan of life is needed, else life is wasted. Indeed the person without an adequate goal in life will be unhappy, for he will grasp opportunities without thought of their present adequacy or future power to satisfy. In such cases the emotional and not the intellectual responses will determine life.

Rev. Dr. T. V. Moore, O.S.B.,[8] suggests the following ideas as practical guides of conduct in the management of desire. 1. Life is so complex, abilities and opportunities so many, that it is a physical impossibility to realize all desires. 2. All desires are not equally worth satisfying. The criterion of worth is not pleasure, but accomplishment. 3. Establish a hierarchy, therefore, of desires in which they all conform to the one supreme end of life. 4. Subordinate the lower to the higher. The intellectual is more satisfying than the sensory. 5. There must be either repression or inhibition of inopportune or unlawful conduct. 6. Such self-denial aids efficiency and attains the desired end.

III. The Feelings and Emotions

We discussed, in our chapter on "Religion and the Affective and Cultural Life," the importance and place of the emotions, affections and sentiments in life. Here we analyze these elements and speak of the training of the more common.

Feeling is a pleasurable or painful attitude of mind arising from a sensible or intellectual activity.[9]

An emotion is a more complex feeling. It is also accompanied by bodily symptoms, or resonance, and includes knowledge or intellectual insight as well as sensation. An emotion is, broadly, the expression in detail of an underlying tendency or instinct.

It has been defined as the "feel" or inside of an instinct as it occurs to one. In fact, the emotions spring from the instincts as bases.

The Church has the perfect method of training the emotions in her liturgy, prayers and Sacraments. The Sacraments, for instance, are both means of grace and guides for the emotions. In the life of child and adult the Church implants grace and a principle of conduct at each emotional epoch. The feelings and epoch may pass, but the definite purpose and grace of the Sacrament remain.

It will pay the teacher to analyze the various emotions attached to the different parables. Of these, interest was the chief. We generally avoid sensationalism in our teaching, but monotony is perhaps even less desirable.

The Education of the Emotions. Some general thoughts on the education of the emotions will serve to introduce us to some particular and practical hints concerning the more important. It is well known, for instance, that the diversion of the outer display of an emotion checks the inner force of the emotion and vice versa. Rising anger can be checked by a hearty laugh. Substitution of one object for another is another fundamental principle of the control of the feelings. Quarreling children will enjoy better feelings toward one another if led to exchange presents. The calling forth of antagonistic ideas or postures such as whistling to dispel fear, or a noble carriage to overcome timidity, also react upon the emotion. The muscular energy of a tantrum can be diverted to play. But removal of the improper object is not as good a way as the sublimation or elevation of the feeling's motive and purpose.

The teacher must recognize the types of emotion and know which to check and divert and which to encourage. She can afford neither to overstimulate nor to ignore them. Rather, she will preëmpt them all as instruments of good and preserve them from becoming, as so often they do, instruments of evil.

The teacher's and, even more fundamentally, the parents' personal obligation is twofold: to set a good example, for often

the most valuable and enduring education is unconsciously acquired by the child's imitative instincts; and to wield an intelligent and sympathetic guidance that analyzes the child's behavior, discovers the inborn traits and the causes and motives from which they arise and points the way to correction. This dual responsibility, as well as the manner of its discharge, may become more apparent by an outline of a few of the more fundamental childhood emotions, their manifestation and treatment. Each one listed develops in early environment and needs much attention.

In general, the self-regarding emotions, such as love of approbation, self-importance, activity, fear, anger and shame, tend to excess and are, therefore, ordinarily to be checked. They are the darker emotions. The altruistic emotions such as happiness, work and play activities tend to defect and are, therefore, to be encouraged. These brighter emotions make effort easy, strengthen the will and lift up the mind. They are to be preserved by control of their object and circumstances.

Jealousy results in many faults and is a great bar to happiness. It is often fostered by being regarded as cuteness or by playing the abilities of one child against the other, an origin, perhaps, of the famous inferiority complex! The unfortunate only or invalid child and the child of the over-solicitous mother, tends to be more self-centered and without outside knowledge, interests and activities. The remedy is to supply these wants, particularly companionship of its own age. Checking selfishness in the class, in the home and at games, sharing with others and forming proper speech and attitudes to others will prevent later trouble.

The love of approbation is a common and useful motive when kept within bounds. The child should learn to turn for praise from the teacher to the testimony of its conscience. Praise itself is useful when judiciously handled.

Reasonable **self-confidence** and respect should be cultivated at the expense of boasting.

Rivalry and **reward** are valuable, for they approach the con-

ditions of real life. If not carefully used, they become dangerous. Judicious praise, especially for unsuccessful effort, is better than prize giving.

Love of activity tends sometimes to excess because of faulty discipline or sympathy. It should not be repressed, but rather directed to worthy objects.

Fear arises also in early experience and is a driving force in human conduct. A reasonable amount is always needed to avoid punishment and danger, physical and moral. In this emotion, as in so many others, children are apt to adopt the attitudes of their elders. Objective fears concerning things seen and heard are more easily recognized and explained and consequently overcome. But subjective fears, resulting from a past experience brooded upon, are more difficult of eradication. Sympathy, tact and patience will bring their reward. The teacher should try to divert or build up fear of physical to fear of moral evil, fear of offending teacher and parent into fear of offending God. But a good, healthy fear of hell is quite as necessary.

Anger is sometimes fear at bay. An intense emotion, it often leads to undesirable conduct. Sullenness leads to the enervations of dream life. Tantrums, initiated often quite cleverly as to time and place, give the child control of the situation. Here, as elsewhere, the child and all its relations and reactions must be studied, the causes determined and the remedies applied. The emotion must subside before applying the remedy. The powers of reflection and of the will should be cultivated. If the cause is unreasonable, it must be removed; if reasonable, the child must be schooled to face and overcome it. The vital thing always is not the color of the picture, but the picture itself. A cool head and great determination are needed by the child's mentor. Often, however, we repeat, the child is suffering from the examples of parental or teacher instability, or from a plethora of unreasonable or nagging "don'ts" or from nervous fatigue, or lack of quiet and rest. Righteous anger, of course, as well as just indignation, is highly desirable.

Sex is another vexed topic. When the child questions parents or teacher, the answer should be honest, plain and *dignified,* given without self-consciousness or the arousing of further curiosity. Above all, the cold reserve, the sharp rebuke and the temporizing subterfuge should be avoided. Such subterfuges as well as silence mean that the questions will be repeated to less desirable mentors and will result in a reserve and alienation between parent or teacher and child which, at adolescence, will prove fatal. Therefore, the child should be encouraged to speak of such things privately and to its parents. A private conference with the teacher of its own sex, or, best of all, a frank talk with the priest in the confessional, are the only safe substitutes if the parents fail to perform this duty. If the child be guilty of any sexual delinquencies, a sympathetic study of its moods and acquaintances should be made.

IV. The Imagination

The imagination is the picturing faculty. It is either reproductive, reproducing past or present events; or creative, composing the more popularly called imaginative pictures that result from the juxtaposition of actually unconnected realities. The imagination stands at the door of the mind, receiving impressions from the vestibule of the senses and forwarding the pictures made from the sense impressions to the higher apartments of intellect and will or to the lower floors of emotion and passion. Generally speaking, imagination is concrete in the young, verbal in the adult. In childhood it is wondering, in youth idealistic.

The stimulation of the senses and the appeal to the imagination are of great advantage as instruments of education, particularly in the first part of the teaching process. They bring pictures to the intellect for its abstracting process. But to imagine well, the child must see well; that is, the pictures that stimulate some or all five senses [10] must be correctly drawn. Pictures and the word pictures of stories will help create such correct and

beautiful pictures as are needed to grasp history, geography, and to appreciate poetry and the more abstract studies. Through such stimulation and illustration only can the child learn. The truth of this is never more apparent than in teaching the abstract principles of the catechism.

A strong and vivid imagination is not a misfortune if it be kept in control. On the contrary, it is the key to all progress. A beautiful vision is better than word knowledge. The idea of doing or being something, or of having something to dream about and the chance to work toward its realization, are the best preventives of mischief.

Religion and the Imagination. Considered from the angles of religious living and of religious teaching, the imagination also is quite important, as we have just hinted. The bare, dry, catechetical truth must be adorned with the dresses woven from the pictures of the imagination. The imagination is needed to approach toward an understanding of God and the spiritual, sin and virtue and to people the scenes of Church and Bible history. If the imagination's noble pictures move the will to good, its sinful images solicit also the passions to evil. Newman, in his *Grammar of Assent*,[11] tells us: "The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us—no one will be a martyr for a conclusion. No one, I say, will die for his own calculations: he dies for realities." Because, therefore, man's hopes, fears and loves are influenced by his imagination, the reason must be ever ready to correct it by saying to the evil pictures, wrong desires and false hopes engendered by it—"You lie."

The teacher of religion must take care, then, to present correct pictures to the imagination and to interpret those that are inadequate. The regrettable plaster statues with which our churches abound are indeed better than none, but insofar as many of these representations are inartistic, they may create wrong impres-

sions which are held by the children to be absolutely true. Haloes on saints, for example, need explanation. We speak of the Holy Ghost as a dove or coming in form of fire, but we need to emphasize the indwelling Spirit. Are not the words of the hymn: "Gentle Jesus, meek and mild," apt to create an impression of weakness and effeminacy unless they be explained in the light of the strong gentleness of Christ? Formal, adult vocal prayers are seldom suited to children. Why not teach them to talk to Christ and to use their imagination after the Ignatian manner of "composition of place"?

The teacher must work for a disciplined and chaste imagination by giving the rules laid down by ascetic writers. She must feed the imagination good and suitable images. The multiple sense appeal of pageants and dramatization, as well as power questions and stories will help achieve this.

The student should consult the Special Supplement for further treatment of the important subject of Purity and Sex Instruction.

TOPICS FOR DISCUSSION AND REVIEW

1. Define and classify the instincts and state their relation to the emotions.
2. Compare the function of instinct in man and animal.
3. What relation has habit to instinct?
4. Name seven germinal instincts of the infant and state how Christian education tries to transform them.
5. Discuss: The real education of the instincts is not merely negative.
6. Discuss: No instinct is bad in itself.
7. Define desire and give some suggestions for its practical management.
8. Define feeling, emotion.
9. State some of the principles that underly the control of the emotions.
10. How control the emotions of jealousy, love of approbation, of activity, self-confidence, rivalry, reward, fear, anger, sex? (See p. 391.)
11. Define imagination.
12. Describe its relation to thinking, willing, feeling.
13. Discuss the part it plays in the learning process in general, in the study of religion, in temptation, in the formation of vice and virtue.
14. Name some obstacles to healthy religious imagination.
15. What part does the imagination play in the formation and pursuit of ideals?

16. Report back on Supplementary Reading relating to this chapter.

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NOTES

[1] Thus A. R. Vonderahe, "An Outline of the New Psychology," *Eccles. Rev.* (Dec., 1926), 606.

[2] James, *Principles of Psych.,* I, 105.

[3] J. X. Pyne, S.J., *The Mind,* 262.

[4] John xv. 4-5.

[5] Christ made love the great law and, singularly enough, all these instincts are permeated by love.

[6] Cf. Shields, *Phil. of Ed.,* 179.

[7] This section will prove more useful if correlated with our remarks on conduct aims, character formation and vocational guidance.

[8] *Dynamic Psychology,* 157.

[9] Many authorities enumerate six distinct feeling states: pleasure, pain, desire, repugnance, interest, apathy. Feeling is expressive of any of these. Emotion is a higher degree of intensity of feeling.

[10] We may retain the old fivefold classification of the senses if we consider touch as generic.

[11] "Notional and Real Assent Contrasted," 92.

CHAPTER III

THE CHILD'S HIGHER NATURE AND POWERS

We treat in this chapter of the more spiritual faculties of the child: the memory, intellect and will, and especially of the account that the teaching of religion should take of them.

I. The Memory

The memory is the faculty of retaining, reproducing and recognizing representations of past experiences.[1] It lies at the root of habit and may be sensuous, intellectual, etc. Intellectual memory, our present concern, reproduces an intellectual state of knowledge, judgment, etc., had before, and recognizes it as such. This latter characteristic distinguishes memory from imagination, with which it is often confused, especially by children. Children sometimes take an imagined event for the truth.

The Rôle of the Memory in Teaching Religion. There is great demand in teaching today for the charm of the passing, concrete illustration at the expense of the memory and intellectual grasp. Yet, if the knowledge acquired is to be permanent, the memory must be put to work upon it. Certain terse and precise formulae of the catechism are more easily impressed upon the mind than vague circumlocutions. Granted, the child cannot possess an adult's understanding of the memorized truth, yet, if properly taught, it can have a child's understanding of it. Stored in the memory, later knowledge and the experience of life will contribute to its fuller understanding. Change the word of a formulae and we often change the thought. Yet, accurate and definite expression is needed when there is question of religious truth. Since religion is the science of living, its formulae must be kept in mind and practiced. Furthermore, if the teacher

is satisfied with any answer, the child grows slovenly minded. It is also easier to relearn a subject once memorized, and, even when the literal memory is gone, the almost instinctive effort remains to phrase it clearly.

There is real danger of the memory's being improperly handled in religion class. It is useless to pack away ideas in the hope that some day they will be understood. That is a dead accumulation from without, not a living, inner growth. The teacher should remember that teaching excellence is measured not by the amount of knowledge committed to memory, but by the development and utilization of the student's powers or faculties. Memorizing is easier with children and even with adults than thinking is. The latter requires more effort for both teacher and taught.

Memorizing the Catechism. Educational psychology teaches that memorizing by wholes and by distribution of time is better than memorizing by parts and at one sitting. Easy and correct recall depends on depth of impression, on force and frequency of repetition, and on association by contiguity, similarity or contrast.

Other laws of memory are: to see that the subject is understood; its need felt; have several senses bear upon it; see that the time necessary for repetition is scientifically distributed; that memorizing is not passive but involves a recall; that the material learned is associated or integrated with knowledge already possessed.

What parts of the catechism and the Scripture are to be memorized? In general, what possesses beautiful or apt verbal form, valuable content or inspiring meaning. The matter to be memorized must first be adapted to the capacity of the child and appreciated and understood by it. The essential prayers, Commandments, definitions, important doctrines, aspirations and Sacred Scripture texts should all be woven into the child's memory. The diocesan course of studies should make definite provision in this matter.

II. The Intellect

We may define the intellect broadly as the faculty of thought.[2] It acquires concepts or universal ideas; it compares, judges, reasons and sees the why of things. It can work, in this life, only upon the data presented to it by the senses and imagination. The object of the intellect is truth—the absolute truth of God and His revelations, both sacred and profane. Error is falsity masquerading as truth. Ignorance is lack of knowledge. Both circumscribe and confine the intellect to narrow limits. Ignorance, while not sin, can lead to it easily. There is need, therefore, of education so that the intellect may function correctly. This true education is not a mere assimilation of knowledge, but a teaching of the child to think for itself according to the laws of the absolute truth. The first purpose of educating the intellect is to strengthen the instrument of thinking; the second is to acquire facts. An intellect so trained will not, in after life, become atrophied by disuse, but will continue its discipline and culture.

The chief moral function of the intellect is to enlighten the will on its duty by enumerating the motives of conduct and pointing out the results of action or omission. It works also with the emotional and lower appetites by receiving pictures from the imagination. This latter activity is very important, for the feelings furnish the motive power of life, and, to a great extent, influence the will for good or evil. Thus, the will, solicited by the lower appetite, often commands the intellect to call evil good.

When sufficiently exercised, the naturally good intellectual acts create the intellectual virtues. When God sees fit, grace elevates them to supernatural virtues. And faith adds to the intellect a theological virtue whereby it learns of truths it could not otherwise learn.

The doctrines of faith must be understood as far as is possible and necessary for correct religious life. The general viewpoint

of life must become religious. Self-knowledge and humility are necessary, and each helps the other. The religion teacher's task is to communicate such an intelligent knowledge of the truths of religion.

Intellect and Conscience. The conscience is not a separate faculty or sense. It is the reasoning faculty viewed in its capacity of judging right and wrong. *Conscience may be defined as a practical judgment concerning the morality of an act about to be performed.*[3] For the Christian, conscience is the reasoning faculty guided by the light of faith. The knowledge obtained results in the consciousness of obligation and of duty. Thus, the conscience is not only a judgment but a command as well.

Conscience is clearer and stronger in some than in others. This is due chiefly to education and habit. Those who are well taught and wish to be good hear conscience more clearly than others do. Like any other skill, conscience is improved by learning from precept and example what is right and wrong, by listening to its voice and by obeying it.

There are various kinds of consciences. A *true* conscience is governed by sound principles; a *certain* conscience judges without prudent fear of error. A *false* conscience represents an act as good when it is really bad, and vice versa. A *perplexed* conscience tries to choose between two forbidden acts. A *doubtful* conscience is uncertain whether an act is unlawful or not. A *lax* conscience favors liberty without sufficient reason. A *tender* conscience fears even the suggestion of sin.

The child enters school with the beginnings of conscience. The teacher will foster this power by the same methods that she uses in teaching the rules of grammar and arithmetic. Correct notions of virtue and of sin, of the Commandments and of duties of state in life must be learned as so many rules. Then they must be applied to examples and to actual conduct if facility in their exercise is to be acquired. Finally, the child will come to apply them correctly without explicit advertence.

III. The Will

The will may be defined as the faculty of choice, "the capability of self-determination."[4] It is also a spiritual faculty, and, with the intellect, sets the child above the merely instinctive and emotional, constituting him a rational animal. Like the intellect, also the will can in this life operate only in conjunction with the lower, or sensitive, nature.

The instincts, emotions and desires are, broadly, appetites that seek satisfaction blindly. The will also is an appetite attracted by good. It is blind, too, but it chooses action only after there has been intellectual debate on the several motives offered to the intellect—at least where the will is free in the fullest sense.

A man is known by his conduct, but conduct involves the faculty of choice or will more than any other. The will, not the intellect, is the keystone of character. "It is by the will that we sin or live well," St. Augustine tells us. Self-control, and moral character, habits and personality, depend on the will. It is the supreme power, the mainspring of human activities and the governing authority on which depends success or failure. The weak will is the tool of temperament and environment, but the strong will controls and directs all.

Our laws and institutions recognize the fact of human responsibility and the freedom of the will. Only the "misbehaviorists" would dynamite the moral world with their denial of free will. Protestantism stresses today personal responsibility in its return to the formerly discarded and ancient belief that faith without works is dead. In fact, it has gone to the opposite of its first extreme and now insists on good works and ignores their creedal basis. Yet, despite some modern tributes to the will, it is a much-neglected faculty in education.

The Factors in Free Choice. Many factors such as heredity, environment, experience, habit and temperament, as well as our present moods, ideals and motives, etc.—all color and blend, to a great extent, our choices and go to make up the dynamic driving force that results in action according to Christian norms or

departing from them. The will is, therefore, limited, but it is free within its limits much after the fashion of a river steamer, able to move with or against the stream, but within the confines of its banks. In ordinary instances the will acts along the lines of least resistance laid down by these subordinate agencies. It achieves almost at a stroke an end apprehended almost without reflection.

We are interested in the will as the chief factor in moral conduct. Such conduct may be defined as action springing from a motive or a reason that is selected because it leads to a desired ethical and moral end. Several motives or reasons are generally presented to the intellect and the will chooses which it shall follow. Its choice, of course, is easier if it is habituated to such action.

Knowledge Must Precede Choice. Moral knowledge, therefore, is prerequisite to intelligent moral action, for the will is a blind faculty and can select only from what is offered to it. Yet, knowledge tends to flow into action, and the action of the will in turn, conditions knowledge to an extent, determining its range and influence, clarifying and giving vigor to ideas.

The will is attracted toward good, though often it is good only in appearance. This good toward which the will tends is none other than the motive, and the motive may be simple or complex. Now, while the motive attracts the will's choice, it does not compel it. The intellect deliberates on the motives or motive and then presents its judgment, which the will accepts or rejects. The objective worth of the motive and the subjective dispositions of the agent make one motive preponderant, but it is the will's free selection of this strongest motive that leads to action.

Feeling Also Enters Into Choice. An abstract idea or principle can give no force to the will; it can merely point the way. It ceases, however, to be a mere idea, and becomes an impelling motive when associated and tempered with feeling. We describe motive [5] elsewhere as a dynamic fusion of idea and emotion. The trained will fuses the idea and the emotion and so chooses easily and constantly.

Religious Education and the Will. The importance of the foregoing for the teacher of religion is obvious. A purely mechanical teaching that informs the mind but does not train the will and enlist the feelings cannot touch the springs of action and is wasted effort. It may be difficult for some to conceive of education in terms other than of imparting knowledge, though it should not be for the thoughtful and especially the religious teacher. Complete education should set up ideals, form habits, develop interests and provide emotional, rational and ethical motives, both natural and supernatural, that will entice the will alluringly to proper conduct.

Will-power is sapped by the comfortable living of modern life. "The labor of conflict" and "the horror of difficulties" pall us all. Will and will only, plus grace, helps us direct and fashion our conduct, character and lives according to the principles of reason and revelation. Marshal Foch is quoted as saying, "a battle is a struggle of two wills. It is never lost until defeat is accepted. They only are vanquished who confess themselves to be." Life, its success and failure, is just that.

The will, then, must be educated by giving the child opportunity for trial and practice. We have specific exercises for many things; why have we none for will-power? The grades should have carefully-graded instruction in diverse Christian ideals and motives, and exercises in their selection. The day's opportunities for choice and self-denial in unessential but useful matters should be pointed out. "Do it *because* it is hard!"—what a world of asceticism is contained in that phrase! Voluntary Mass attendance, penance, frequent Holy Communion and works of charity and helpfulness, are useful. The teacher will need to inculcate the joy of creation and of conquest, will need to show the nobility and worth attaching to the performance of each one in the whole range of the child's duties, after the manner of the poet who linked joy to duty when he sang:

"Glad did I live and gladly die, and I laid me down with a will."

The child, guided by the teacher, should map out a rule of life and should endeavor to live by it. In the home—obedience, helpfulness, respect and charity; at school—hard work and obedience to authority and respect for classmates; at play—consideration and politeness for others; and always and everywhere, real training by training of self to obedience to duty and to conscience. Such formal training requires the teacher to supply plentifully the right motives and to see that these are reinforced by the practice of the children.

In the education of the will, the control of the attention is also a vital point. The babe is a creature of impulse, and the present attraction controls its attention. The coming of reason brings the judicial power to weigh these motives and impulses. The self-education implied in such judgment and choice is the secret of successful will education.

Common Will Faults. The following analysis of the characteristics and treatments of the commoner will faults may prove useful. We preface it with the remark that deliberation should avoid both haste and overcaution; that execution should be both prompt and consistent; and, finally, that good habits must be acquired.

Obstinacy should not be confused with fear or lack of intelligence. The latter are aided by sympathetic guidance. Obstinacy should be treated according to cause. Perhaps harsh discipline produced it. Contest with the child should be avoided; but if a contest is forced, the teacher must win. Enlist the sympathy of the class against the child.[6]

Querulousness or excess of emotion in difficulties is often caused by overfond mothers. The will needs bracing by play which teaches give and take. The teacher should ignore fancied ills but sympathize with real sufferings.

Weak wills often go with weak intellects. Habits of work and connected thought are needed with such cases.

Violence arises sometimes from exuberant energy. If it is thoughtless, instruction is needed; if malicious, guidance, not

repression, will cure it. It is useless to appeal to the child until it is calm.

TOPICS FOR DISCUSSION AND REVIEW

1. Define memory and differentiate it from imagination.
2. Defend the use of memory in learning; in learning the catechism.
3. What is the memory work of your grade's religion class? Test it by the principles of this chapter.
4. What are the dangers inherent in memorizing?
5. Define the intellect.
6. Discuss its place in knowing, willing, feeling.
7. Define conscience.
8. How is conscience trained?
9. In the light of this and preceding chapters, explain the words: "Thou shalt love the Lord, thy God, with thy whole heart and with thy whole mind. . . ."
10. Discuss the importance of the will in life and conduct.
11. What do you mean by the freedom of the will?
12. Discuss the relation of knowledge, motive, feeling to willing.
13. Discuss: Education is unsuccessful unless it trains the will.
14. Discuss: The education of the will is more important than that of the intellect.
15. Write down as many means of training the will as you can.
16. Name four common will faults and state how you would combat them.
17. Report back to class on the Supplementary Reading.

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[1] Maher, *op. cit.,* 179.
[2] Maher, *op. cit.,* 231.
[3] Tanquerey, *Theol. Moral.,* 201.
[4] Maher, *op. cit.,* 395.
[5] Cf. Part III, Chap. V.
[6] Cf. "Discipline," Supplement.

CHAPTER IV

THE PLACE OF HABIT IN LIFE

All mental and organic activities are subject to the law of fixation or habit. We have mental habits of association and perception, judgment and volition, feelings and conduct, as well as physical habits. Habits of thought, for instance, determine the intellect in a certain direction and give facility to its exercise; habits of conduct give a certain impulse and ease in the choices of the will. In fact, every person has, and is distinguished by, his own peculiar set of habits. Such habits account for the uniformity of the individual's judgment and conduct. By a man's habits others largely estimate his character. In fact, man has been called a creature of habit.

The Usefulness and Importance of Habits. Each human act leaves an impress on mind and body for good or bad. "Sow a thought and reap a deed; sow a deed and reap an action; sow an action and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." Habit is a force impelling to action that lessens the control of the will and that may become almost irresistible. Habit economizes time and action, for it stores up the results of previous volition and relieves the will of the burden of constant attention to acts frequently repeated. The present act, though not attended to much now by the intellect and will, is quite often the product of the thought and choice of years back.

Habit may be defined as a disposition to reproduce certain actions and to act in the same way under the same circumstances.[1] It is a quality superinduced on a faculty by the repeated performance of its function, giving facility in its activity. Each individual is born with native aptitudes or inclinations or tendencies to act in a certain way. It is these dispositions that

are so powerful in acquiring and maintaining habits of thought, feeling and action. And when the habits are formed, they react upon the native dispositions, disposing them one way or the other.

The instincts or native tendencies, therefore, form the foundation stones of habits. They come ready made, but habits are acquired. Because the creature is plastic, the habit can modify the instinct. But as habits are built up, the individual's plasticity becomes limited, and the facility for habit formation diminishes.

An acquaintance with the genesis of habit is desirable. Habits are formed by repeated impressions on the nervous system while it is still plastic. Each act has left a disposition or trace in proportion to the interest, intensity, application, will and degree of associated pleasure and success involved in the act. With repetition this disposition grows both intensively and extensively. It is apt to disappear if not soon again excited. Yet, repetition will be easier than innovation and initiation, for, once the lines are formed, the impress remains, even after the nerves have lost their plasticity. Every single element in the complex series forming a habit requires effort. Once the series is started, however, all the complex elements have a tendency to follow in turn. However, experiments with animals show that mere repetition of an action is useless. There must also be pleasure and success, i.e., a general feeling of progress. Those things satisfy which permit instincts or habits once aroused to run their course. Satisfaction selects the process; practice stamps it in.

In its psychological aspect, habit is nothing but the association of ideas which recall one another. Thus, an action is linked with its appropriate reaction of approval or disapproval, i.e., satisfaction or dissatisfaction. The practical application of this is instanced in the occasions of sin. They are in reality the wrong association of ideas. That is, the sinful occasion gives rise to a feeling of pleasure. If the proximate occasion of sin cannot be made remote, it should be associated with a painful feeling of, for instance, horror, fear or disgust.

In proportion, then, to their importance is the necessity of properly educating the individual in correct habits in the various spheres of activity in which he shall indulge. It is desirable to do all things well from the beginning, of performing acts during infancy, childhood, and adolescence that will leave such impressions on the nervous system that the resulting tendencies, physical, mental and moral, will be good. Formation is always easier than reformation, and parent and teacher cannot begin too early. "Blessed," says the inspired writer,[2] "is he who could have transgressed, and hath not transgressed." The course of study should indicate the habits to be formed. We list a few of the more important.

Good **physical habits of cleanliness,** for instance, and neatness, are naturally useful in themselves, but they help materially in the formation of correct ethical and religious habits or virtues. Cleanliness is next to godliness. A certain standard of correct physical habits must be established in the child's mind by reward, desire for self-improvement, by precept and example.

The same may be said more truly even for **habits of politeness** and **good manners.** It is useful to know that control and restraint in the sphere of one activity help to control in higher spheres.[3] Thus, to refrain from yawning or coughing builds up at the same time, control over the freedom craved by grosser tendencies as, for instance, intemperance and unchastity.

Yet, such purely social habits are apt to take care of themselves because of the sanctions of success or failure that the world attaches to their performance or non-performance. But ethical and especially supernatural habits or virtues are for many, alas, less of public and more of private concern. And they are at the same time of greater interest to the teacher of religion.

Ethical conduct is the performance of naturally good acts done in accord with reason and springing from reason alone as a motive. Examples of these are, to study in order to learn; to abstain from overindulgence for the sake of health. Reasonable education, whether religious or not, endeavors to make such ethical conduct habitual. We shall refer briefly to the place in

life and to the training of these natural habits or virtues which constitute ethical conduct and actually fill up so much of the Christian's life.

Training in **habits of self-denial** and of **work** is most necessary. A conscious effort to appreciate, to love and to do work strengthens all man's powers for good and weakens those for evil. "An idle brain is the devil's work-shop." The dignity, then, of self-help and of orderly work must be stressed. Apart from its dignity, its blessings, both temporal and spiritual, should be pointed out. Among the highest motives and resolves of youth are, "To be dependable, courageous, and self controlled." The Stoics summed up natural virtue in the phrase "abstain and endure." The Christian has higher motives. To neglect study, for instance, is not only to handicap the future, but it is to sin against both parents and God.

Courtesy flows from God's command of charity but it is also suggested by self-respect, or charity for one's self. Children apologize to the teacher, but do they to their parents and do they make up with a wronged companion? Are they genial with the gang but grouchy at home? Are they fair and kind in word and thought as well as in deed?

Honesty should be more insisted upon. Some people check their temper or their curiosity but not their avarice. A recent writer in a magazine confessed that he had found common honesty to be the rarest of the virtues practiced by religious people! Corruption mounts in business and in politics. Yet, money and livelihood can be secured honestly. For social living, individual ownership and, therefore, honesty are necessary. Common sense tells us that honesty is the best policy, while revelation tells us we must pay back the ill-gotten farthing. Aversion to debt can be cultivated early by the weekly budget of allowance and the rule of the prompt return of even a borrowed sheet of paper. Waste, the enemy of thrift, is the handmaid of dishonesty. Cheating in class and games harms more than it benefits in the flabbiness and deceit of character it engenders.

Truth telling is necessary, not only because a God-given duty,

but for present and future self-respect and self-reliance. Sincerity is necessary in order to learn, to progress in virtue and to live in society. The teacher should stress the cowardice of a lie and form a public opinion against it and for the truth. Is the cause of the lie a sense of shame, misplaced loyalty to a friend, or due to imagination, inaccuracy, bad example or harsh discipline? White lies and petty gambling lead to worse. The fact that God sees me is a powerful aid to truth.

Obedience is a pedagogical necessity and is also necessary for happy living in this world and for the next. Authority is from God and it is the expression of His will. The child should learn to subordinate itself to legitimate authority wherever it is met with. The child must determine that it will be dependable and not need watching. Attacks on authority are much too frequent. The sense of obedience is often spoiled in children by fondling or tyrannizing. The school discipline[4] should tend gradually to emancipate the child by reducing the number of commands.

Specific rules for habit formation contain such good advice as: to make our nervous system our ally instead of our enemy; to make automatic and habitual as many useful actions as we can; to keep the faculty of effort alive by a little daily gratuitous exercise.[5] In the acquisition of the new and the abandonment of the old habit launch yourself with as strong and as decided an initiative as possible. Suffer no exception until the new habit is securely rooted; win out on the first test. Put a time limit such as a day, a week, or a month. Do not worry over unintentional backslidings and do not look too far ahead. "Custom is overcome by custom." The common-sense means of proper food, sleep and exercise drain the surplus energy, result in fewer temptations and lead toward the healthy body which must be joined with the healthy mind for the best results. See that improvement in habit shall satisfy some powerful instinct, and when the children do better, tell them so. Bear in mind that generally the "cannot" means "I do not want to."

It is superfluous to stress the necessity of prayer and the Sac-

raments. These, and the small duties of life done with regularity, punctuality and exactness, are the best aids. They make or break character, for continual small surrenders spell slavery; whereas he "that is faithful in that which is least, is faithful also in that which is greater." [6]

Religious Education and the Development of Right Habits. Right habits can be developed in the same general way that right answers to conduct problems are. A very effective method to be used in preparing the illustrations for the instructions will be found to be the following: 1. The question of proper conduct for children is first raised by selecting some phase of their life activities. 2. Stories of how typically well-behaved children acted under similar circumstances are then read and discussed. The process should lead from purely natural behavior stories to such as accentuate the spiritual and supernatural—the Bible stories and the lives of saints. 3. The truth of the catechism—Commandment—Precept—Counsel, in which divine revelation manifests right conduct is then learned. 4. The personal habits of the children are again outlined, and a check on their habits is made by frequent oral discussion of examples taken from the school, home, and the playground, etc. The truth must be appreciated in habits formed, else the teaching process becomes largely futile.[7]

The Evil of Mechanical Habit. The teacher must learn to distinguish between mechanical and voluntary habits. All habits tend to become mechanical and routine and without advertence or volition unless made the subject of frequent self-examination and purification of intention. Mechanical habits act independently of volition and, bereft of conscious purpose, become of the nature of impulse and instinct. Making conduct automatic is a great help, as we have suggested, in the acquisition and preservation of ethical habits and supernatural virtues, but of itself the automatism is insufficient. Such habits will not be kept up when they fail to fit in with the surroundings or whim of the moment, for they lack a motive, the presence of rational choice.

The mechanical routine of school life gives very little chance for practice in choosing between good and evil. And while no Catholic educator may advocate even the remote occasions of sin as a training ground of virtue, yet the exclusion of all temptation results in a fugitive and cloistered virtue that will never help a child overcome the enticement of sin. The routine of discipline and supervision might, therefore, be so restricted as to leave more scope for free choice and habits of self-control. It is only one-half of discipline [8] to restrain; its better half is to allow legitimate opportunity for practice.

The religious practices of the home, the Church and other extra-school activities should not be linked up too closely with those of school life. School practices relate only to a certain period of life; religious practices should relate to all of present and later life. So, too, the censure and praise of usual school life should be vastly different when applied to religion.

Another cause of the evil of mechanical routine is that we insist too much, as a rule, upon the externals of religion, upon set prayers and the compulsory frequentation of the Sacraments. Such practices achieve outward observance now; but, unless accompanied by real will-habits, unless done freely, dutifully and from desire, they bring little in the nature of a present blessing and have scarcely any future usefulness. If the children themselves desire goodness now, such desire will be more apt to persist later in a world which attaches no religious sanctions to its business and is only slightly interested in goodness. Appeal must be made to the child on the basis of objective law and duty, to the nobility and value inherent in ethical and religious conduct and to personal responsibility for one's own destiny. The teacher must show herself to be under the same law. Pious feelings, and externally compelled motives, as well as personal magnetism, are totally inadequate motives. It will be even more efficacious to rely on the development of the child's personal interests, in forming right conduct habits rather than on the sense of duty. But we shall treat more, in the following chapter, of the super-

natural motives and virtues and their relation to the merely natural.

TOPICS FOR DISCUSSION AND REVIEW

1. Define habit.
2. How do habits arise?
3. Justify the statement "Man is a creature of habit."
4. Does not this remark deny the freedom of the will and the efficacy of grace?
5. What are the advantages of habit?
6. Explain: The occasion of sin is a wrong association of ideas.
7. Explain: "Blessed is he who could have transgressed, and hath not transgressed."
8. Why are the child's physical and social habits of importance for religious living?
9. What is an ethical or naturally good habit?
10. Give reasons for and methods of training in habits of work, courtesy, honesty, truth-telling, obedience.
11. Give rules for deliberate habit forming.
12. What are the advantages and disadvantages of mechanical habits?
13. How do such habits arise?
14. Why are voluntary habits more desirable?
15. How foster them?
16. Discuss: How attempt to overcome habits formed before school age?
17. Discuss: Teaching must have in view the child's conduct.
18. Of what value are ideas such as "God sees me" in the formation of moral habits?

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NOTES

[1] Dubray, *op. cit.,* 175.

[2] Ecclus. xxxi. 10.

[3] Our next chapter considers more fully this dependence of the natural upon the supernatural.

[4] Cf. Special Supplement.

[5] The teacher must not preach too much to the children or abound in good talk in the abstract. She should rather wait for practical opportunities and get the child to concentrate on the pet fault or dominant need. Marathon resolutions easily get winded.

[6] Luke xvi. 16.

[7] Adapted from "Course of Study in Relig. for El. Grades, Arch. Dubuque, 1928," p. 20.

[8] Cf. Supplement.

CHAPTER V

VIRTUES AND MOTIVES

In the preceding chapter we considered the place of habit in life and we gave some attention to physical, social, mental and ethical or moral habits. We have now to consider habits from the viewpoint of virtue, whether natural or supernatural. We shall also study the motive which largely determines the virtue's character and worth.

I. Natural and Supernatural Virtues

Man is made for happiness. If he is guided by instinct, he will fail to achieve it; if guided by reason and will, he will attain natural happiness. If he is endowed, in addition, with grace, and if faithful to it, he shall reach supernatural happiness. Man has within himself, therefore, possibilities for good and evil. These seeds of evil, along with the natural tendencies to good, develop with frequent repetition and they become habits of vice or virtue, speeding man through life toward the goal he has selected.

The Place in Life of Virtue. Virtue, then, is needed to dispose man to his true end. *Virtue may be defined as a habit superadded to a faculty of the soul, disposing it to elicit acts conformable to rational nature.* Virtue is acquired or infused accordingly as it is natural to man or above the needs and merits of his nature. That is to say, virtue will be natural or supernatural, accordingly as it has human nature as its author and natural happiness as its end, or, God as author and supernatural happiness as its end.

There are present, germinally, in the unbaptized infant, and actually in the unbaptized but natural man, certain intellectual, and, if he is a naturally just man, certain moral virtues. When

the infant is baptized and when the adult is in grace-union with God, these moral and intellectual virtues are supernaturalized. Such persons receive also the three theological virtues of faith, hope and charity. In addition, both man and child possess the uncreated gift of the most Holy Trinity Itself, and their souls become the very dwelling place of God.

Now, the infused intellectual virtues perfect the natural understanding, and the infused moral virtues perfect the will, by supplying these faculties with supernatural motives and a supernatural character. Let us insist, in passing, that none of the supernatural virtues are actually habits when first received. They place man on a new plane and confer a supernatural power which, **if co-operated with and exercised, will result in supernatural virtues proper.**

The intellectual virtues as well as the cardinal or principal moral virtues, while not so thoroughly supernatural as are the theological virtues of faith, hope and charity, deserve more appreciation in their natural aspect than they generally receive. We present, therefore, a brief enumeration of them.

The **intellectual** virtues are habits which perfect the intellect, enabling it to elicit acts conformable to its object, truth. They are classified as *speculative* and *practical.* The **speculative** are: *wisdom,* or the knowledge of conclusions through their highest causes; *science,* or the knowledge of conclusions through the highest causes of particular classes; and *understanding,* or the habit of first principles requiring no discursive process.

The **practical** intellectual virtues are: *art,* or the right method in regard to external production; and *prudence,* or directing the choice of the means most apt to attain a due end. The virtue of prudence is essentially an intellectual virtue, but it is also moral, for it regulates the appetites and affections of the soul as well. As the chief moral virtue it disposes man to act correctly toward God, neighbor and self.

The **moral virtues** perfect the appetitive faculties of the soul, namely, the will and the sensuous appetite. They give not only facility to these faculties but, in addition, they prompt the right

use of the faculties. There are, besides *prudence,* three moral virtues: *justice, fortitude* and *temperance. Justice,* which perfects the rational appetite or the will, regulates man's dealings with his fellows. Its associated virtues and their objects are —religion, relating to God; piety, to parental and civic authority; gratitude; liberality; and affability.

Fortitude and *temperance* regulate the lower, or sensuous, appetites in accord with reason. *Fortitude* gives moral strength and courage in danger and difficulty. Annexed to it are patience, munificence, magnanimity and perseverance. *Temperance,* or abstinence, and sobriety are related to continence, humility, meekness and decorum.

The preceding intellectual and moral virtues are natural to man. ". . . the supernatural virtues [intellectual and moral] are radically and functionally natural virtues . . . the supernaturality added to them consisting either in a higher illumination and impulsion beneath the surface, or else a higher reflex motive above the surface of the mind."[1] They are, however, given a supernatural character and a new principle of action with the infusion of grace. The theological virtues give man the ability to range beyond his natural powers. Faith perfects the intellect; hope gives confidence to the will and spurs its efforts; charity unites the soul with God.

Nature and the Supernatural. We have seen that grace is built on and completes nature.[2] There is no opposition between the natural and the supernatural in the scheme of God.[3] Sometimes, however, the remark is made that we stress the supernatural and scant the natural. Now, we cannot stress the supernatural enough, for all of life should be supernaturalized. The real trouble is that the supernatural is not psychologically interpreted, and its worth and application to childish problems are not shown. As a result, instead of informing practical life, it remains foreign to it. The natural and the supernatural are not two lines of divergent endeavor, but a convergence to a higher plane.[4]

As a matter of fact, there is hardly a supernatural act or

virtue that cannot be brought under the head of the natural, and vice versa. Self-reliance may be listed as fortitude; honor, as honesty; punctuality, as fidelity; enterprise, as duty; courtesy, as charity.

The natural virtues, therefore, of truth, honesty, courage, kindness, industry, generosity, etc., are needed for supernatural as well as for natural living. Christ was perfect man as well as God. Some pagans have risen to a higher natural plane than some Christians. We know of weekly communicants with a savage temper, of the intemperate who profess they love God, of parochial school children deficient in the virtues of common honesty and respect. There are teachers who condemn self-reliance as pride, courage as opposed to meekness, care for personal appearance as vanity, courtesy as worldliness, and who ignore the absence of natural virtues, provided there be some supernatural virtues present.

Training for Virtues. Much of what we have already said in the preceding chapter concerning ethical or moral habits is applicable here. We return to the point with a quotation from the Very Rev. Hugh L. Lamb, D.D., who is developing the remark that we are apt to underemphasize the natural virtues. He says:

"There seems to be a tendency in our schools to emphasize the supernatural virtues at the expense of the natural. The latter are taken too much for granted, and the results ofttimes are sad indeed. . . .

"How do the graduates of our Catholic schools rate when compared with those of secular schools in this regard? We should expect a much higher average, since these virtues should be the natural flowering of our whole religious system of training. In a recent test in the matter of honesty given to several hundred school children, the highest rank was attained by the Boy Scouts, the second by the parish school children, and the third by the public school children. It would be hazardous to base a conclusion on this inadequate experiment; nevertheless, it seems to have some foundation in experience. In theory the su-

pernatural is based on the natural, but it is not always so in practice.

"A professor of moral theology in the seminary was once asked by a student whether a certain thing was a sin. He replied: 'No; it is not a sin, but it would not be a decent trick.' How many of our Catholic boys and girls will hesitate to commit sin but will not scruple at committing things which are not 'decent tricks.' . . . . Surely such practices strike at the very foundations of character and betray a weakness in our system of training.

"Perhaps it would be well if some such code of honor as that of the Boy Scouts were introduced into our schools, and the natural virtues of truth and loyalty and sincerity were placed there in their proper positions as the foundation of the supernatural. For high school students we have a recent book constructed along these lines in Dr. Cooper's work entitled *Play Fair,* and for this we owe him a debt of gratitude."[5]

Finally, let us repeat the general principle that habits of virtue whether natural or supernatural should be built up in advance of the opposite tendency by definition and explanation with consequent practice. Once more, it is positive teaching that is of most worth.

II. The Motive and Its Relation to Natural and Supernatural Morality

A motive may be defined as a reason for acting that excites desire and moves the will. Of the three factors involved in morality, the principal derives from the agent's purpose, i.e., his end in view, or motive. The other two factors are the act performed and the attendant circumstances. The motive stamps the principal (as distinct from the essential, etc.) value upon the act. A naturally good act done for a supernatural motive becomes supernatural; done for a natural motive, it remains natural.

The various motives arise from the various views or standards or philosophies of life with which the world abounds. Such viewpoints are so many patterns or ideals from which men ap-

proach and attack the various problems of existence. They determine the individual's reactions to the incidents which make up life.

Kinds of Motive. Roughly, there are three types of standards or motives.[6] 1. The *utilitarian* are based on a pleasure-pain attitude of the present time. They are motives of temporal benefit or evil consequence: Do unto others as you would have them do unto you; Honesty is the best policy, etc. Used alone, they result in savagery, duplicity and injustice. 2. The *ethical* standard derives from the natural law implanted by God in the human mind. It is illustrated by the Americanism "the square deal." It is "virtue for virtue's sake." 3. The *religious* standard insists on virtue for God's sake. It is guided by God's revelation made known by His Church. It admits of two grades: that of duty and that of love.

It is not easy to keep all our motives on the highest plane. There is something of self in every motive, but the Catholic must and should try to keep the love of God too. To say that he cannot is to accuse the Holy Ghost of asking impossibilities. As a matter of fact, the unselfish attitude toward God is a pretty common phenomenon in the life of Catholics. Few indeed analyze their conduct, yet if they did, they would find no bargaining with God, but an unreflecting attempt to do God's will regardless of gain, from a blind sense of duty or love. And they pray: should a temptation assail them which a higher motive cannot check, may a lower keep them straight.[7]

Natural motives, then, can be elevated; and as many useful motives as possible, three rather than one, should be brought to the child's attention and included in his psychic driving equipment. For, as St. Ignatius says, "All creatures on the face of the earth were given man to help him reach the end for which he was created, and are to be used so far as they help and to be rejected insofar as they impede progress."

The Use of Natural Motives. Any stimulus, then, that nature offers in the attainment of worthy objectives should be

enlisted. We do not, in this, decry the higher motive or say that it should be substituted for the lower, but both motives should be harnessed together, particularly since the higher motive may be the weaker in the practical struggle of life. More ethereal, it is in danger of being lost to sight in the smother of the tangible evil impulse. Natural motives have enormous driving power in certain cases and they reduce the occasions and number of sins, and, even more positively, aid in building up the supernatural. The child should possess as many natural motives as possible. Half a loaf is indeed better than no bread, for sometimes, for instance, only the natural motive of public opinion may keep one from going over the brink. So, desire for gain and love for glory can triumph over sloth; and care for reputation, over serious moral disorder. The cultivation of sorrow for sin from natural motives makes more easy, by its very psychology, a supernatural sorrow. So, also, natural affection for parents will lead to prayer for them; and the same process is involved in prayer for friends, sinners, the sick, religious, missions and vocations, etc. Besides, then, insisting on prayer, the Sacraments, avoidance of evil, thought control, etc., there is another large field of aids scarcely touched. We leave too much to the Holy Ghost Who has said, equivalently, "To him who does what in him lies, God will not deny His grace."

Just as there are false attitudes to account for the neglect of the natural virtues, so various explanations can be given for the neglect of natural motives. Perhaps the most potent is the fact that some of our religious teachers have the faults of their virtues. They are absorbed *ex professo* in the supernatural, and their motives, while suitable for the cloistered life, are not of themselves sufficient for the world or for pupils who must live in it. The pupils are not religious who work for God from the highest motives. Nor should they be fearful over natural pleasure in their work.

To inculcate correct motives, the teacher should act upon them herself. She should also point out the Catholic viewpoint

especially in personal and public misfortune. The Morning Offering, renewed occasionally during the day with its motive of the unselfish love of God, will cover all situations, including emergencies. To compel obedience through fear or through desire to please, results in conduct of no morality.

Some practical remarks adapted from Dr. John Cooper [8] suggest themselves in this connection.

Do not be satisfied with the merely self-regarding motives of fear, prudence, hope or desire. It is too easy to drop from them into the utterly selfish and worthless class. Keep alive your ambitions to qualify in the class just above the one you rate yourself in.

Express this ambition in your daily prayer.

Aim to do something, however trifling, each day for God or for the other fellow regardless of what you expect to get out of it yourself.

Strength and facility come from continual effort to do the little turns of the day for God's sake. This is indeed the better way, for the unselfish love of God is the heart of Christianity and a safety device for any emergency.[9]

TOPICS FOR DISCUSSION AND REVIEW

1. How does virtue, natural and supernatural, help man to achieve his purpose in life?
2. Define virtue.
3. Name the virtues of the unbaptized child, the baptized adult.
4. Define and state the functions of the intellectual, moral and theological virtues.
5. Give examples of the four cardinal virtues in four famous characters.
6. How foster the three theological virtues?
7. What natural virtues do you lack or are you and your pupils weak in? What are you doing to foster them?
8. How does abstinence for the sake of health, or complexion foster the virtue of temperance? How does it foster virtue in general?
9. How can a natural virtue become supernatural?
10. Explain: Grace is built on and does not destroy nature.
11. Explain: Every natural virtue can become a supernatural virtue.
12. Explain: We should make allies of all natural virtues.

13. Discuss Coventry Patmore's: "Virtues are nothing but ordered passions, and vices nothing but passions in disorder."
14. Show how bodily conditions affect the spiritual life.
15. Read in Newman's *Idea of a University* (Discourse VIII, Sec. 10), his famous description of a gentleman. List the virtues. Are these virtues natural or supernatural?
16. Define motive and explain its place in the acquisition of merit.
17. Define natural, utilitarian, ethical and supernatural motives.
18. Discuss the statement: Supernatural fear of hell is one of the strongest and most useful motives.
19. What is a mixed motive? Why is it so common? What is its value?
20. Show how motives of cleanliness, human respect, decency, fair play, love of order, etc., can help overcome vice and preserve virtue. (Read Supp. G., p. 367.)
21. Explain the danger in trying to act exclusively from natural; from supernatural motives.
22. How are natural motives of use?
23. Give practical suggestions for motive training.
24. Report to class on the Supplementary Reading.

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NOTES

[1] Hull, *Formation of Character,* 32.

[2] Cf. also Newman's *Grammar of Assent,* 389-408.

[3] The teacher should reflect upon the truth that bodily conditions often affect the spiritual for good or bad. Ill health often leads to a religious decline; lack of practical ability, to loss of self-respect; despondency, to loss of principles; bad judgment, to quarrels. So, indigestion, late hours, insomnia and physical exhaustion bring their spiritual losses. Samuel Johnson is reported to have said that the sick man is a scoundrel. More sleep, exercise and consequent better digestion induce further mental and spiritual blessings.

[4] Cf. Bruehl, "The Teaching of Religion," *Cath. Sch. Journ.* (Jan., 1928), 372.

[5] "Vitalizing Religious Instruction," *Cath. Ed. Rev.* (June, 1926), 327, 328. *Practical Aids for Catholic Teachers,* by Rev. F. M. Kirsch, O. M. Cap., and Sister Aurelia, O. S. F., marks the beginning of an attempt to supply this deficiency in the parochial school curriculum.

[6] Cf. Hull, *Formation of Character,* 19ff.

[7] Cf. Cooper, *Religion Outlines for Colleges,* II, 5ff.

[8] *Religion Outlines for Colleges,* II, 6.

[9] Reread Supplement to Part III, Chap. III.

CHAPTER VI

TEMPERAMENT AND CHARACTER

The Catholic Church, while not approving, is wise enough not to quarrel overmuch with the trend of the times that would throw character training wholly upon the school instead of assigning it where it also belongs—to the other agencies of Church and play and especially to the home. Instead, the apparently inevitable will be accepted and even greater effort will be made to train at school for character. Obviously, in the Catholic concept of education, character training, not knowledge information, is paramount.

Others, not of the Faith, think similarly. Theo. F. Lentz, Jr., Ph.D., tells us that, "Character development is the most important aim in education . . . the development of proper dispositions may in many instances be far more imperative than the development of more skill or more knowledge on their own account. . . . Many common tragedies of life are not traceable to faulty arithmetic nearly so much as to faulty purposes, low ideals and unsocial attitudes."[1]

It is encouraging to note with Thorndike,[2] the belief that "morality is more susceptible than intellect to environmental influence. Moral traits are more often matters of the direction of capabilities and the creation of desires and of aversions. Over them education has great sway. . . ." And, according to G. H. Thomson, Ph.D., D.S.C., "character seems more amenable to education and environment than intellect . . . the task, of the school is rather that of discovering than of making talent. . . . Intellectual *guidance* and character *training*. . . . A certain type of character can almost be guaranteed by a school if it has its pupils long enough, but not a level of intelligence."[3] The continuation of Thorndyke's previous thought is, however, less

encouraging: "though school education, because of the peculiar narrowness of the life of the school room, has so far done little for any save the semi-intellectual virtues." [4]

What are temperament and character? What their relation? How may they be trained? Many diverse elements invest such discussion with no little difficulty. We present in the following pages the fruits of a slight study gleaned from standard Catholic scholars.

Character, temperament and personality are sometimes confused. Psychologists call *personality* the subject of all states and acts that constitutes man's complete life. As such it does not change or develop. However, educators often use personality in the sense of temperament modified by will. *Temperament* is the sum of man's native endowment and tendencies. It is the physical basis of character. *Character* is the resultant of the inherited native tendencies plus those moral habits that have been acquired by the exercise of the will. Character is the outer expression of personality.

Let us first study temperament, or the physical and inherited side of character. After that, we shall discuss the moral aspect of temperament, or character proper.

I. Temperament

Man's behavior at every moment is the outcome of a complex collection of elements. The manner in which he apperceives certain impressions, the sort of thoughts they awaken, the particular feelings with which they are associated in his mind and the special volitions to which they give rise, are, in a certain measure, peculiar to himself and reveal both his temperament and his character. The individuality of the person, his particular environment, the use and abuse of grace and free will, lie at the root of each and determine their growth.

Each one starts life with his own native and peculiar disposition—that is, with distinctly individual capacities for knowledge and feelings, tendencies toward volitions and actions, susceptibilities for responding to external influences and potential-

ities for developing in various ways. These dispositions are both native inclinations to act in certain ways, as well as capacities for certain forms of development. What later becomes the person's prevailing disposition or mental constitution results from a fusion of these congenital and acquired dispositions. We may call this result his temperament. Temperament determines, then, to an extent how the person shall appropriate the experience presented to him by his environment. Temperament depends on the person's physical make-up and aids or hinders him in the acquisition of correct habits and their consequent forming of correct character.

Early environment, as we have seen, influences disposition and begets specific social attitudes, likes and dislikes. But heredity, more than environment, influences the child's general intelligence and physical characteristics. Education cannot and should not try to eradicate these inherited tendencies, but it can and should redirect them and foster the growth of good habits. Character will come later with the development of rational habits and volition.

What is Temperament? Temperament gives character its color. In fact, all man's mental states sift through temperament, as light through stained glass, and are stained by its hues.

More explicitly, temperament is the bodily organization's blend of peculiar qualities that permanently affect the bodily side of man's nature and indirectly influence his spiritual faculties as well. Temperament is the sum of man's native endowments and tendencies. We may also consider temperament as a fixed disposition toward a specific type of emotional reaction, having to do with the affective responses and belonging to the realm of the emotions and feelings.

The Kinds of Temperament. Various classifications of the temperament have appeared from time to time. While we shall follow the fourfold classical division, we first refer to the modern analyses of the temperaments which, from their diverse angles of approach, throw new light upon the ancient classification. None of the following types is exclusive of the other.

(a) The *motor* type brooks no delay but rushes into action. It needs to cultivate deliberation and restraint and to suspend judgment. The *sensory* deliberates and is slow to start. It needs a goad to quicken the will and to speed decision.

(b) The *stable minded* refuses to adapt itself to circumstances. It is the headstrong and mediocre enemy of progress. The *unstable minded* hankers after new things but has intellectual superiority.

(c) The *romantic* is characterized by rapid thought and a tendency to variety and dilettanteism. The *classical* is devoted to one problem.

(d) The *introvert* creates his world within. The *extrovert* is the man of action.

(e) There are other classifications such as the *active,* or spontaneous, and the *passive;* the *optimists* and the *pessimists;* the *absorbers* and *receivers;* the *reflectors* and the *doers.*

The division of Aristotle and of the Scholastics was based upon the Greek theory of bodily humors. Modern science, in disproving such theory, has substituted a theory of its own whereby heightened or lowered glandular activity gives the tone and temperament to man. Whatever the truth of this, the old nomenclature still remains.

The Characteristics of Each Type and Some Hints for Their Treatment. In this classical viewpoint the temperaments are distinguished by the force and length of the individual's reaction to external stimuli. Thus: choleric—quick and strong; melancholic—slow and strong; sanguine—quick and weak; phlegmatic—slow and weak.

The **choleric** is the temperament of action from which progressives and leaders, reformers and die-hards come. It is energetic and vigorous, readily aroused and tenacious of purpose. It is a blessing or a curse, depending on its fundamental inspirations, motives and education.

Educators usually blunder with the choleric. Its manifestations arouse antagonism and therefore repression is attempted. It needs wise guidance. It should be given tasks that will absorb

its desire for activity, and responsibilites that will satisfy ambition. And other interests should be linked with those of the choleric.

The **sanguine** temperament is good for the enterprises of the ordinary walks of life. It is usual to the ordinary mortal. It is fickle, nervous, warm and impulsive.

Engagement with steadier comrades in interesting and desirable projects will help balance the sanguine. The will should be reinforced to counteract instability. Habits of sustained attention and the sense of duty must be fostered. Religion will balance natural levity and give the depth that is lacking. If not religious, the sanguine are apt to be frivolous and sensuous.

The **melancholic** are at a disadvantage, yet their difficulty can become a blessing. They sentimentalize and brood and are inclined to poetry and to depression. They are self-centered and artistic.

Their exaggerated introspection should be offset by wholesome external activity. In school they often suffer cruelly from jokes. Great kindness and sympathy are needed. They should be taught to love play and social activity with cheerful companions.

The **phlegmatic** temperament is not of high value, though it is a useful offset to the American strenuous life. The phlegmatic are difficult to move, unenthusiastic and stolid, taking things as they come and apt to be lazy. Though unresponsive, they are not necessarily stupid.

The phlegmatic need spurring if too easy-going and should be given strong motives. Their strongest interests should be found and cultivated. Great patience is needed with them. The educator should also beware of the chilling phlegmatism of his own advancing age.

In conclusion, the ability to discover and to treat correctly the different temperaments is invaluable to the teacher both for herself and for the direction of her pupils. The individual can perform no greater service to himself than to live by the formula: "Know thyself, accept thyself, be thyself"; and to believe

that he is not merely the self he is, but the self he can be. Yet, let not such philosophy be an excuse for the excesses it often does try to justify. The self we strive to express must be patterned after the Master, Christ. Such philosophy and faith will not only keep the disciple from attempting the impossible, but will spur him to strive more contentedly after his highest possibilities.

II. Temperament and Character

The key to character formation lies in our use of our native temperament—whether we dominate it or are dominated by it; whether by habit we come to improve or degrade it. Man must take account of the weakness and strength of his natural temperament, must take it as it is and try to improve it and make the most of it. Temperament is the temper of the instrument with which we carve our destiny. Rightly used, it is a blessing; wrongly used, a curse.

Our dominant fault has its cause in the natural tendencies of temperament and in habit more or less freely contracted. If it is present since childhood, it becomes a deeply-rooted second nature. If the fault was acquired in the direction of the natural inclinations, it adds to their strength; if in the opposite direction, it diminishes them. Yet, we must remember that the fault is at basis a good quality that underwent an unmortified development. And while it cannot be destroyed, it must be checked and redirected. Once our chief fault is known, we learn the kind of spirituality suited to us, for we learn of both the wrong tendency to combat and the virtue to foster.

Each temperament has its definite place in the divine economy of things. Each has its excellences, each its defects. Only the exaggeration of temperament, as we said, is evil. While each man is a composite of many temperaments, one predominates. It is, then, a question of balance and proportion. What we may desire to acquire is a combination of the good qualities of others so far as they are not mutually exclusive of each other: the energy and determination of the choleric; the tenderness and

sympathy of the melancholic; the self-control and constancy of the phlegmatic; and the vivacity and delicacy of the sanguine and nervous.

Let us now consider character more specifically. Much that we have already said of temperament applies to character as well. In fact, both character and temperament, as well as the means of training each, are used often interchangeably.

III. Character

Etymologically, character is a significant mark, graven on a hard substance; *psychologically,* it is a combination of qualities possessed by an individual and distinguishing him from others; *ethically,* it is the composite aggregate of moral habits grouped about the axis of the will and fashioned in conformity to the laws of God in approach to the perfect character of Christ.

What is character? Character is the expression of the personality of the human being. It is revealed in his conduct. The ordinary mode of thinking and acting, and, consequently, the course pursued in ordinary circumstances are evidences of the individual's character. They are the resultant of original and acquired elements, of original disposition and acquired habits. In this combined resultant, habit plays a larger part than inherited temperament, for character is more amenable to training than temperament.

Other definitions will serve to bring out the relation of character to temperament as well as to illustrate the ethical concept of character with which we are most concerned. Thus, character is natural temperament completely fashioned by the will; it is the sum of habits formed by the repetition of free acts; "the total collection of man's moral habits grafted onto his natural temperament";[5] the sum of his conscious and unconscious drives; "character is life dominated by principles";[6] and, finally, character comprises the whole sphere of the educated will and stands for the sum of those ethical traits which give each one his moral individuality.

The cognitional, volitional and emotional faculties of the soul

which enter into character are developed both by the way in which they are exercised and by the objects of their exercise. Exercise increases their power and range, gives bent to their behavior and so to man's character. Not only the quality of thoughts, emotions and volitions, but the manner and degree in which they are initiated, guided and controlled by the will determine character.

Character Training and Testing. We need character and try to train for it, yet we cannot write a formula for such training. There is no exact science of character education and probably never will be. Free-will and grace, and the temperamental, inherited and environmental elements are not constant and typical enough nor can they be measured. We cannot predict with certainty future behavior and we are not entirely sure whether the revealed traits are temporary or permanent. If and when tests for character and temperament improve, character training will become more definite.

Perhaps the most definite *test* of character is to observe and rate the response in a definite situation. Coupled with personnel cards and advisory staff conferences, they prove more useful. These have been elaborated by Morrison and Voelker. Yet, we have no guarantee that honesty today spells honesty tomorrow. And these tests, moreover, seem to rely too much on the subjective element to be of much value. The questionnaire method of Allport, Woodworth and Pressey is merely informational, revealing the moral judgment but not the character traits. The Downey will-temperament test relies on motor activity such as hand-writing. It also is regarded as of doubtful value.[7]

IV. How to Train for Character

1. To give specific **rules for character formation** is perhaps as difficult as character itself is complex. We add a few to the general hints already given, before trying to particularize. The control of character formation can be made only through the adjustments of the educational processes. It is the task of education to expand all the human faculties and their activities,

to cultivate the will and to develop the moral and religious side of human nature. Excesses must be restrained, deficiencies supplied and good qualities of the natural temperament developed. Such education will endeavor by good habits to remove gradually the natural imperfections, to discipline the senses, redirect the passions, control the imagination, enlighten the intellect, strengthen the will and to co-ordinate all the faculties. Let us emphasize the truth that grace and supernatural practices should supplement and indeed take precedence over the other educative attempts.

2. **Faults of character training** have also been traced to underemphasis of natural virtues and motives, overemphasis of authority and infrequent use of examples from the saints. We have discussed each of these factors more fully elsewhere. Faults arise also from a curriculum that is not concrete enough. Lack of adaptation in teaching is another considerable fault. The educator must remember that character in infancy is largely instinct; in childhood it is slowly made over into habits; at adolescence it is cultivated through ideals.

3. We must also emphasize here, as often elsewhere, **the necessity of character in the teacher.** Just as fire radiates heat, so the teacher must be interesting and sympathetic, cheerful and authoritative, merciful and kind. In this sense we may apply the words of Janet E. Stuart: "To find a character like one's own which has fought the same fight and been crowned, is an encouragement which obtains great victories." [8]

4. Once more we stress **the necessity of positive teaching.** Positive commands are better than negative. There are also many high aspirations and principles to which allegiance must be fostered in the pupil. The teacher should direct, not destroy. She should not nag or crush the spirit with public rebuke or spend time correcting faults rather than forming virtues. Tell a child he is good, tell him he is bad; then note the diverse effect. Let the teacher extol virtue and thereby touch the heart. The formation of conscience is a prime means of character formation.

5. **The child's individuality should not be sacrificed** to the good reputation of the class. The traits and dispositions of each child should be studied and noted in a book. The "flunk" may be the best character in the class. Correct *discipline,*[9] with its obedience to rule and the reign of law, must be insisted upon; and the more important self-discipline and the immorality and future evil-reaping consequent upon half doing should be pointed out. Laziness, lack of purpose and of moral courage are to be combated. Moderate success in life comes from moderate effort and capacity; great success from great capacity and effort. Midway lies the reward of moderate capacity and of great effort.

6. **The literature of example and character stories,** drawn from the day's news instill high ideals and the desire to follow them. They are an offset to and create a distaste for the vulgarity and low values of much of what is exploited in the daily press. Let the teacher show also that if life does not always reward the true hero, conscience and God do. Literature proper aids to moral formation. It fires and expands the imagination, inspires action and confirms habit. A nice taste for reading helps eliminate the influences of the speak-easy, gambling clubs, dance halls, boredom and ennui. No pains should be spared to keep bad literature from young people.

7. **Art study** reveals the close relations between beauty and right living and testifies to spiritual standards.

8. **Sports and recreations,** guided by moral principles, give a good start to the molding of correct characters. Standards such as victory with modesty, defeat with manliness, neither bickering nor unfairness, need to be set and adhered to.

Firmness is the essential of all good character and this leads again to the question of the will. But it must be tempered with justice, charity, prudence and temperance. The ideal of human perfection is approached as the culture is richer, the intellectual horizon larger and the sympathies broader. Insofar as we form our character, we are the masters of our fate and captains of

our soul. We cannot all do brilliant things, but we can all do good things.

Finally, character is expressed in conformity to the laws of God and man in an approach to the perfect character of Christ. He is the exemplar of ideal character. The multitudinous types of saints who patterned their lives on His show the richness and fruitfulness of that Ideal and the possibility for all men to approximate it. The student should consult the Special Supplement for further treatment of the important subjects of Play and Discipline.

TOPICS FOR DISCUSSION AND REVIEW

1. Discuss the tasks of Church, school and home in the formation of character.
2. Discuss: The task of the school is to create character and cultivate intelligence.
3. Define: personality, temperament, character.
4. Explain: Temperament is the physical side of character.
5. Classify temperament in as many ways as possible. Which classification do you prefer?
6. Briefly indicate the treatment for each of the four classical divisions of temperament.
7. What is your prevailing temperament?
8. Why is self-knowledge important? How is it acquired?
9. What is a dominant fault? How do you try to control yours?
10. Give as many definitions as you can of character.

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[5] Maher, S.J., *op. cit.*
[6] Hull, S.J., *op. cit.*
[7] Cf. In Further Read. Ref.: Rev. P. A. Furfey, Ph.D.; Brother Matthew, C.S.C.; Leo. F. Kuntz, A.M.
[8] Quoted by Kirsch, *Cath. Teach. Comp.,* 425.
[9] Cf. Special Supplement.

PART IV

THE TOOLS OF TEACHING RELIGION

In this Fourth Part our point of view is mainly pedagogical. But it is influenced also by the needs of religion teaching. We shall study the tools of the teaching process and shall see how they may be applied by various devices to the teaching of religion.

Chapter I, "Pedagogical Principles and the Grace of God," studies the principles of adaptation, apperception, interest, motivation, imitation and attention, and their application to the lesson in religion. The important factors of experience and the grace of God are also considered because of their influence upon effective religion teaching.

Chapter II is taken up with "Preparing and Teaching the Lesson" from the viewpoint of both teacher and taught. The immediate preparation of the lesson plan and the formal steps that follow both teaching and learning processes are analyzed. The diverse types of the child's reaction and recitation—question and answer, topical, type and project methods—are also developed as they apply to the class in religion.

Chapter III, on "Lesson Plans," contains some graded and practical illustrations for the teacher. Some of them follow the formal teaching steps. All of them have seen service.

Chapter IV, "The Appeal to the Senses," shows that psychology, the parables of Christ and the liturgy illustrate and bespeak the appeal to as many senses as possible. The manner of the appeal to the senses of sight and hearing is studied, and a number of model and verbal illustrations are given.

Chapter V is devoted to a variety of "Graphic Illustrations" suitable for use in the religion class.

In Chapter VI, on "The Association of Ideas: Parables, Stories and Drama," we examine the implications involved in the association of ideas. Then we study the application

of this principle in the parable, story and dramatic forms. Suggestions on how and what to tell and to dramatize conclude the chapter.

In Chapter VII, "Correlation and Religion," we study the meaning and value of that correlation which finds the linkages between religion and the other subjects. We insist as well on its double value: informational and apologetic. Finally, we study examples of such correlation drawn from a number of the secular subjects.

CHAPTER I

PEDAGOGICAL PRINCIPLES AND THE GRACE OF GOD

I. The Principles of Pedagogy

Belief that prayer and faith, and a teaching, unaided by observance of the laws of psychology and of pedagogy, make for religious instruction, is quite common and just as erroneous. We need, in religious instruction, even more than elsewhere, both the knowledge and the application of the laws of the constitution and development of the child mind and the principles of psychologically correct teaching. Adaptation and apperception, the laws of interest and attention, motivation and opportunities for expression or projects are the shibboleths of correct pedagogy, ancient as well as modern. And they are the passwords of religious education as well, as Christ Himself has shown us. We shall briefly examine these sound pedagogical principles in the light of their application to the teaching of religion, and as so many devices to be applied to it. Fundamentally, each of them is an aspect of adaptation.

What is Adaptation? The life of the individual depends on its ability to adapt itself to changing environment. Animals grow a thick coat in winter and shed it in summer. Man regulates the warmth of his clothing by the varying thermometer. An organism, such as the eye, involuntarily shields itself upon coming from darkness to light or in presence of danger. Success in our social relations comes to us insofar as we suit our lives to situations without sacrifice of principle. A stranger at a social gathering feels isolated; whereas, if he knows some present, or is anticipated and welcomed, he feels at home.

The same principle operates in the inner world of mental

activity. If an idea is obtruded into the mind without preparation, it is isolated and will remain only as long as its intrinsic worth is felt. Prepared for and associated with the other furniture of the mind, it will remain longer.

There is, therefore, one fundamental requisite in the teaching of truth, whether it be acquired painfully by man or revealed by God, and that is that the truth or the subject matter be suited to the child's present capacity and need. Similarly, the presentation of the truths of religion must be adapted to the child's capacity. The touchstone of correct syllabus as well as of correct lesson plan is: are the new truths so prepared that they will fit into the setting of the old? In other words, has the truth been adapted to the child's apperceptive masses?

Apperception. Apperception is often referred to as "mental digestion." *It may be defined as that psychical activity by which new perceptions or ideas are brought into relation with our previous intellectual and emotional life, assimilated with it and thus raised to greater clearness, activity and significance.* By apperception the new and the old are fused and become a further new thing. Neglect to adapt the truth to the apperceptive masses is quite common with teachers because of the study and preparation required.

Adaptation of the truth to the child mind, therefore, and the consequently correct functioning of the child's apperceptive masses, is the bridge from the known to the unknown. In religious instruction it is the bridge from the child to God. God adapts Himself to man's limitations by working through secondary causes, using human language and assuming human flesh to declare His revelation. Christ in His parables adapts His thought to the mentality and experience of His hearers, and, thus preparing their minds, goes from the known to the unknown. The Church uses adaptation in the outward sign of the Sacrament's inner grace, and in preparing for special graces by the seasons of Advent and Lent.

The child comes to school with certain mental capacities and attitudes. The truths of religion must be made fit into this

mental setting. That is, the child must be prepared to receive this truth. To do this, the teacher must know and build upon the child's experiences, frame of mind and individual capacity. For instance, examples given the city child will be more effective if they are drawn from crowded city life rather than from farm and field. The child's love for mother serves as the apperceptive basis to introduce the idea of God, the necessity of bodily food, to speak of the necessity of prayer; dependence on others, to dependence on God; and similarly for the other germinal ideas. Past lessons, related ideas and phrases must be reviewed. Outlines on the blackboard, parables, problems and other devices will create the proper mental rapport. For it is by such devices as these that we arouse the interests.

Interest. *Interest may be defined as the pleasurable feeling evoked by the idea or object with the power of arousing and sustaining attention.* It is a business proposition, for it secures economy in learning and efficiency in response, and is the only road to desire, will and action. According to Herbart, only the possession of strong apperceptive masses can create interest in the new idea.[1]

Interest is indeed the nexus between the cognitive and emotional states, and the circle of interests grows under the influence of feelings as well as of ideas. "For a long time," says Thorndike, "fear, pain, sarcasm and rivalry were the chief instinctive interests appealed to. Since Rousseau, interest in adventure and romance, in action, people and animals, rhythm, rhyme, jingle and song, curiosity, wonder, problem interest and desire for social approval, have been more used." A child does not play well if he does not enjoy it. Why should enjoyment be excluded from religious instruction? "Rejoice in the Lord always; again, I say rejoice," exclaims St. Paul.[2] "Studies advance where there is gaiety," says Pliny, and Proverbs tells us that "wisdom's ways are ways of pleasantness."[3] Interest does not make for soft pedagogy. But difficulties are or can be made interesting. To succeed in this, much will depend on motivation and method of attack. To quote Dewey: "We say of

the interested person that he has lost himself in some affair and that he has found himself in it." If we do not fit the task to the child's ability and interests, the result is unhappiness and a sense of inferiority.

Our Divine Saviour aroused the interest by teaching in parable form. The Church appeals to the emotions of interest by the recurring cycle of her liturgy. Primers of religion, such as the better ones now being published, with good reproductions of the masterpieces, arouse interest in religion. The old style catechisms are the smallest and poorest in form of all the child's schoolbooks. They are decidedly unattractive. Through the aisles of sense and emotion religion should enter the very sanctuary of the soul.

Attention is the Child of Interest. Secure the interest and you have already enlisted the will. Since attentive interest comes in beats, the subject matter must be made to show new aspects. The teacher, then, will tax her igenuity to discover the springs of interest, by multiple sense appeal, loyalty, imagination, chalk talks, current events, stories, problems, dramatization, competition, motivation and conscious purpose. The life and principles of faith are already interesting, but they need the right approach. Religion must not be handed out in ready-made parcels, unrelated to life. Once again, adaptation is needed to associate religion with the child's native reactions.

Motivation is another aspect of adaptation, and is a means to interest. *Motivation seeks to make school work significant and purposeful to the child, relating it to childish experiences, questions, problems, wants and desires.* Motivation should show the use and satisfaction of a subject, the comprehension between the ends sought and the work done.

All religious instruction should also be motivated, or associated with something of practical value in the child's life. The child should know the purpose of the religion lesson, and that purpose should be related to a present, not a final end, such as First Communion, hearing Mass, acquiring a virtue, rooting out

a habit, keeping Lent, growing in the spirit of prayer, the day's duties, etc.

Childhood needs motives whose influence is quickly felt. Such are the love of activity, reward, punishment and emulation. For early adolescence, we may cite, in addition, self-worth, esteem, pride and reliance; for youth, duty, honor and dignity. Religious motives should be insisted on at all stages. Study for the sake of the souls in Purgatory, to acquire a virtue, to overcome a vice, for penance, for sinners, for the extension of God's Kingdom, to understand our Faith and be a credit to our Church, are a few useful motives for giving attention to the lesson at hand. The motives of the love of God and of the presence of God need constant insistence. Care should be taken in proposing such motives and rousing such needs as will not later need to be suppressed.

Project Teaching. The newer forms of teaching throw new light upon the old idea of getting the learner to apply his knowledge, to think and to do. The project principle is perhaps the most practicable yet devised to accomplish that purpose. It approaches the child through a need that is felt in the form of some personal problem. " . . . the project is first of all a clear, clean-cut intellectual grasp of a whole complex situation. . . . In the idea of the project lies also the impulse to realize it. . . . This demand for clear thinking as a basis for later action, leading on naturally to a complete accomplishment, makes the project an ideal basis for teaching and for lesson planning."[4] But the child's thought must be directed during the project and the project must be one of the child's own devising, as far as is possible. Obviously, if we can bring the child to think and act its religion, we have done a great deal. We referred to this subject before and we shall conclude it with more detail in our following chapter.

We need not repeat here what we have said on page 136 of the Principle of Imitation. Our following chapters will consider those other important tools of the teaching process: the teach-

ing steps, the appeal to the senses, the association of ideas and correlation.

Besides the more formal psychological principles of teaching already indicated, there are two other factors worthy of special emphasis. The first is common to all teaching; the second is more peculiar to the teaching of religion. We shall discuss them successively.

II. Experience and Experimentation

Experience. "Experience teaches." Learning any art, such as is teaching, requires painful apprenticeship. Our first efforts are clumsy, like the first steps of an infant: weak, unco-ordinated, fearful. We do later with ease and almost unconsciously what was so painful at first. Experience molds the form and gives knack and effectiveness to our teaching. We come to see that one method will not work in one case and will in another; we learn to avail ourselves more of the apperceptive masses of the child, than of the adult's highly organized and complex point of view.

Patience is required in the teacher. She must be satisfied with small, definite gains. Young teachers are apt to try to teach all they know in one class. And even veteran teachers are sometimes guilty of trying to teach too much. Children can assimilate but little at a time, for they find the new matter very puzzling. The young teacher who forgets this is apt to become discouraged and fall back upon effortless method. The first year barely suffices to give a bird's-eye view of the subject. It is only after the work of years that teachers are at their best. The years bring mastery of the interrelation of the parts of knowledge, the relative value of the divisions of the subject matter and of the methods of its communication.

Such experience leads the teacher to master both book and method, to enrich both with living force and dynamic personality and to become an apostle inspiring disciples. The wise teacher learns to draw on that increasing experience as well as upon her more abstract studies.

Experimentation. All teaching is experimental. No two teachers, pupils, methods or applications are alike. The teacher should continually experiment for better methods and results. While she keeps within the syllabus, she should think out new schemes for applying the recognized tools of the teaching process to the presentation of the matter, to will and conscience training and to purposeful religious activity. Freshness, originality and efficiency come from such experimentation. The one caution is the old one: to be neither the first to try the new nor the last to relinquish the old. Both teacher and child will reap the rich fruit of wise experimentation.

III. The Grace of God

The teacher of religion works in the sphere of grace. She must understand and rely upon it in her life, in her teaching and in her pupils.

By grace we are saved through Jesus Christ; by grace we are united with God, our first cause and last end. God gives us grace both to will and to accomplish in both natural and supernatural orders. This world and all things in it are of no avail of themselves to salvation. Grace alone confers value and immortality. Not knowledge as such, but supernatural knowledge, and not that alone, but a supernatural knowledge which becomes the motives of right action—spiritual, mental, moral and physical—is our goal. All teaching methods and curricula are vain if stronger virtue and a life more full of grace be not their fruit. The catechism is a dead book. It is the life lived by both teacher and child that is of value. By grace, the intangible becomes more tangible, and all things appear in the light of eternity; and pupil and teacher grow "unto a perfect man, unto the measure of the age of the fullness of Christ."[5]

It has been said that there is too much naturalism in our religion teaching. We stress too much the intellectual content of our teaching and our preparation for it. We are indeed apt to carry over from our other teaching methods and subjects a spirit and a purpose that are only secular. A corrective is at

hand if we ask: What are the fruits of my teaching, on the lives of my pupils and on mine; of my prayers and Holy Communions, and theirs? "By their fruits you shall know them."[6]

Grace and faith are not the products of catechetical teaching. They are from God and given when certain dispositions of soul are present. It is not a question of reasoning out or of proving the catechism, though this must be done as far as possible. The truths of faith will ever be mysterious to mortal man. And grace will ever be the free gift of God.

We cannot reduce the catechism, the effects of a sacrament or the efficacy of prayer, to a formula. It will always be difficult to ascertain the presence and to measure the amount and the growth of grace. Man's powers and efforts fade into insignificance before such sublime realities. The worshipers of method, who attribute success to themselves, as well as those teachers who ask questions, receive answers and let their work go at that, must be satisfied with but partial success. Religion is caught, not taught, it has been said.

"To those who do what in them lies, God will not deny the grace." Recalling some previous remarks, let the teacher remember in her class of religious living that she is upborne by the grace of God; that though she have many imperfections and though her method be faulty, nevertheless the power of the grace of God, joined to a holy life, can work wonders. Paul may plant and Apollo water, but it is God who gives the increase.

TOPICS FOR DISCUSSION AND REVIEW

1. Why should the teaching of religion be guided by the principles of pedagogy?
2. Illustrate from physical, social and mental life the use of the principle of adaptation.
3. If we adapt the truths of faith to the child's capacity, do we not change them?
4. Give examples of adaptation from the teachings of Christ, from the liturgy and the Sacraments.
5. Where will the teacher find material with which to adapt the content of the catechism?
6. How adapt to the needs and abilities of the pupils of your class such abstract ideas as: grace, avoiding the occasion of sin, mystical body of Christ, mortal sin, indulgence?

7. Show why the principles of interest, attention, motivation, imitation and project forms of thinking and acting one's religion should be brought into the religion class.
8. Write a 500-word theme on: How to interest the child in the religion lesson.
9. Discuss: Attention aroused by the teacher's method is more useful than that imposed by her discipline.
10. How motivate lessons on the Mass, the Ten Commandments, the infallibility of the Pope, the Sacraments?
11. Discuss the words of Prof. Dewey: "So master the subject matter that you can give the best powers of thought and insight to the human element, seeking to understand the children as you teach them."
12. Show how the preceding discussion of experience and the grace of God is a most important part of the field of religion methods. Reread p. 180f.
13. Discuss: Our teaching methods have been naturalistic in aim and method.
14. How can my teaching experience help my religion teaching?
15. Discuss the place of experimentation in religion methods.
16. Give an instance of such an experiment.
17. What is the golden means between a "groove" method and none at all?
18. Refute the idea that grace dispenses from effort.
19. What is the function of grace in the teaching of religion?

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NOTES

[1] Cf. Thomson, *Instinct, Character and Intelligence,* 149.
[2] Philip. iv. 4.
[3] Prov. iii. 17.
[4] C. A. McMurry, *Teaching by Projects,* 13.
[5] Ephes. iv. 13.
[6] Matt. vii. 20.

CHAPTER II

PREPARING AND TEACHING THE LESSON

We have already referred to the need of the teacher's remote preparation. Such preparation is lifelong, for the real teacher is always a student.

The need of **immediate preparation** is even more pressing. There is a real danger of going into the religion class without definite aim or purpose, without regard for the pedagogical principles pointed out in our last chapter and lying at the basis of all genuine teaching. Such a teacher will merely hear the stock catechism questions and answers, and the result will not be teaching in its true sense, for it will not enlighten the mind or move the will or touch the heart. The teacher, then, if she is to adapt the truths to the child's capacity, must find out the experiences that the child is having. Only personal extra-classroom contact, the reading of books and stories for children, knowledge of child psychology and catalogued information and diagnoses, based upon observation and talk with parent and pupil, will tell her of the individual child's world, and will present her with the key of entrance to it.

The supervisors of the public school systems are quite insistent upon plan books. The religion class in the Catholic school system cannot afford to neglect them either. The teacher's **plan book** will be based upon her religion syllabus and will pay special attention to the various teaching devices and the steps in those processes.

I. Preparing the Lesson

Included in the immediate preparation is the **daily lesson plan.** Written up daily and weekly for the first few years of

teaching, it will prove invaluable. The lesson plan is a flexible chart, an army of auxiliaries owned by the teacher, not owning her. Its purpose is to clothe the bare bones of the catechism with the living flesh of reality, to supplement question and answer, to illustrate the abstract and to facilitate by method the imparting of truth. Finally, the daily lesson plan takes the lesson material and plans for its use under the various heads of aim, presentation, illustration, explanation, question and answer, application and recapitulation.

The famous Herbartian steps in the teaching process have been reduced to three essential ones: presentation, explanation and application.[1] The non-essential steps are the preparation, aim and synthesis. The formal steps, as well as the others we are about to comment upon, represent the older method of teaching. But the Herbartian steps are falling into disfavor, principally because, it is claimed, they approach the lesson from the subject matter instead of from the child and because they result in overteaching by the teacher and in passivity on the part of the child until the last or application step.[2] Nevertheless, while the project method of teaching (which is suggested in place of the formal steps, and to which we shall devote the conclusion of this chapter) is an improvement in many ways, it requires greater teaching skill. We recommend, therefore, that younger teachers use it warily till they become proficient in the older, formal teaching steps.

In the ideal lesson there will be such definite progressions or unfoldings of the truth as are indicated in the lesson steps already referred to. In practice, however, some only of these steps will be used. And it is well to warn the young teacher against the slavery that is implied in a too rigid adherence to the cramping details of a complete lesson plan. The lesson plan's one flaw is its failure to take account of the very life of teaching: the passing moment's inspiration. Yet, let us as strongly assert that inspiration waits usually upon preparation. We enumerate the purpose and characteristics of each of these

ideal steps. Casual scrutiny will reveal in them the pedagogical principles laid down as so necessary in our preceding chapter.

The Preparation. This connects the catechism question or lesson aim with the actual contents of the child's mind by apperception. It asks the question: What do the children already know of the subject matter? And it gets the answer by instituting a review of knowledge already possessed. It goes, then, from the known to the unknown.

The Aim should be known to the teacher and declared to the pupil. It is what precisely is to be taught and learned, the truth, sentiment or practice attitude. The Aim governs the selection of the facts and methods of both Preparation and Presentation.

The Presentation of the particular lesson is designed to furnish the characteristics and background of the truth in question. Like the Preparation, it should be psychological, not logical, and it should prepare the child's apperceptive masses by approach through interest and present-day purposefulness. The Presentation may take place through a case of conscience or a conduct problem, a concrete historical or Biblical event, an approaching Confirmation, etc. If the truth to be taught is an historical fact, the fact itself will provide the illustration for the objective presentation. If the lesson is about a doctrine, an appropriate story, containing concretely the forthcoming answer, should be utilized. If the lesson is on a system, such as the Commandments or the attributes of the Church, the Presentation may be omitted until the lesson is explained. Meanwhile, the explanation and synthesis may bear the burden.

Great care is always needed lest the abundance of examples and comparisons leads the teacher to pay more attention to variety than to unity, to appearances than to reality. The story must, therefore, be truly illustrative, have not too many details and be a means to an end, not an end in itself.

Explanation or exposition, understanding or reasoning should take the place of memory cram. It should begin, not with the catechism's abstract answer, but rather with the Presentation's

concrete case. In this way the teacher will go from the known to the unknown, simple to complex, old to new. Diagrams, comparisons, repetitions, illustrations and appeals to childish experience will help her to do this.

The teacher should explain at first only the new ideas and let the child work out the rest, discovering by itself, if possible, the relatedness of the new to the old. The teacher should also, especially in the upper grades, give reasons and proofs for the explained doctrine, besides the proof from Church authority. In this way, the skillful teacher works up to the necessary definition rather than down from it, and she gives it to the pupils only after it has been explained and understood.

A reasonable understanding of the Faith, will, in this way, be imparted to the child, for the child will formulate an answer to a related question out of its own thought materials, and will not work from a precise formal question to its corresponding and previously known answer. The explanation should never become a mere running commentary on strange words—an easy way to teach (!). Plain words that appeal to the imagination and emotions should be used first. Whatever technical and abstract words are necessary should be brought in later.

It is a pleasure to note that text-books are coming to be written more in the expository than in the catechetical form. In such books, questions based upon the explanation are added after the explanation itself.

Teachers are also revising their opinions and use of the old explanatory analysis. This old analytic method begins with the catechetical thesis (question and answer) and dissects or analyses this text into its parts in order, first to explain them in succession, and then to apply them to conscience and to life. For review or formal repetition this method, with illustration, is most useful. For the first concept formation, however, the psychological method of approach, as we have stated, is the more natural. Whether the teacher proceeds inductively or deductively will depend on the subject matter. Much of religious instruction needs to be deductive rather than inductive, for it

is impossible or undesirable to discover all religious truths inductively.

The **application** is the test of successful teaching.[3] It relates the truth to the child's conduct and life. Much of our religious instruction fails for lack of vital and immediate application of the truth taught. Too many of our pupils leave school with moral concepts indeed, but with little personal application of them. Therefore, while the teacher should instill moral ideas, she should also make the child see the real need for them, acquire a desire for them and apply them to life. Apart from conduct problems offered for the child's instruction and solution, there are other devices tending to foster the child's active thought on its religion. The teacher can ask the pupils for synopses of a catechism page or a Sunday sermon with general and sub-headings. Writing in note-book or on the board makes the child more attentive, strengthens the thought and memory processes and secures direct and personal co-operation in the lesson. But the more formal and ambitious project devices are the best manner of securing the application. We shall refer to them shortly.

The **recapitulation** or **review** will often be necessary both before and after a lesson to familiarize the apperceptive masses, to awaken proper dispositions and to give continuity and coherence to the subject. It should include the explanations and examples as well as a specific and practical resolution for practice. It should be formulated as far as possible by the child. Reviews are especially necessary in view of the fact that the individual divisions and answers of the catechism are apt to remain in the minds of the children as disconnected units. This can be remedied by putting headings or summaries on the blackboard. Such review is also a good starting point for a new subject.

II. The Child's Response

Recitation by the pupil will, of course, be called for at any of the stages of the formal lesson plan outlined above. The

most apt time for the pupil's recitation will occur during the explanation or exposition. We have already indicated when and how it should be conducted. There are, however, certain definite forms of recitation that now deserve our attention.

Question and answer. Let us first briefly summarize our previous justification of the question and answer, or catechetical, method. Our Divine Saviour, science and tradition are all on the side of question and answer. Of the modern methods only that of Shields dispenses with it and, then, only to a degree. It has been abandoned in the secular subjects because the body of teaching—the mechanical asking of questions—was cultivated at the expense of the soul—the child hearing and asking questions.[4] Properly handled, questions can teach as well as test the work. In fact, questions are better than telling, insofar as they present a challenge that gives a sharp, quick and sympathetic encounter. Drawing out has ever been regarded as better than pouring in, and progress in science has come by seeking answers to questions.

"The teacher of religion can put questions which stimulate thought, questions which suggest problems without suggesting solutions, questions which give the minimum prompting required to carry on a lesson, questions which contribute to the development of the lesson, questions which grow out of the pupil's answers."[5]

The teacher should use various kinds of questions in her religion lesson and they should be living, not bookish, clear and definite. *Topical* questions call for understanding a thing in its entirety and in the relation of part to whole. *Fact* questions test knowledge and they are useful on the Sacraments, prayers, Commandments, definitions and Biblical quotations. *Thought* questions supplement the book material and emphasize the important facts. They give the catechetical method its real value. They seek and discover the motives of Christ in the Gospel scenes, the reasons for a doctrine and its practical consequences, and the reasons for such and such conduct in such and such a

case. And always there should be *unexpected* questions for the inattentive.

How to Question. There is a proper technique of questioning. District attorneys and lawyers are proficient in it. It is the function of a tutor to render himself superfluous, say the French, and so a question should not need restatement. Questions should be relevant, clear, short, based on knowledge possessed and so shaped as to require thought. State the question, then call the child. Reserve the easier questions for the duller children, the harder for the brighter. Studies of average recitations show that the teacher talks too much, two-thirds of the time, and, therefore, twice as much as the child.[6] Much of this is due to lack of thought and the consequent asking of two or three questions where one would suffice. On the matter of questions, the teacher must be guided by the child's ability, the topic and the value of the lesson and the circumstances of place and time.

If the child cannot take a word from or add it to the catechism definition the child has probably failed to grasp the thought. The "yes" and "no," as well as the elliptic and suggestive questions, should be avoided. Text-book questions test the verbal memory only. "Pumping," unorganized and unassociated questions are poor. An interesting study was made of young teachers' questionings. When the questions of five hundred were analyzed, twenty-five per cent. proved to be "yes" or "no"; seventy per cent., informational, and only five per cent., thought.

Varying the form of the catechism question will often show that children do not understand what they rattle off so glibly. Questions such as "Why is this cowardly? How would you act?," etc., will be called for when concrete cases are used. Very often A's question will answer B's, after the manner of our Lord when asked. "Who is my neighbor?"[7] Let the teacher always remember that excellence of teaching is judged, not by the amount of knowledge retained, so much as by the development of the student's interests and faculties, his mastery

of the art of study and the utilization of his knowledge. Intelligent questioning and use of the catechetical method go a long way toward securing that teaching excellence.

It has been truly said that the child's questions are more important than the teacher's. They signify an alert mind, the very time, if ever, to "strike while the iron is hot." Children are curious, but much of their curiosity is blunted at school by fear. They should be encouraged to ask questions. Unaccustomed to do so, the first questions may sound silly, but the teacher can train children to evaluate their own questions before asking them.

The child's answer should be personal, clear, exact and in good English. If the words themselves have peculiar fitness or beauty or truth not so well expressed otherwise, verbal repetition, if understood, is desirable. If the purpose of the question is to produce thought, let the child answer in its own words. If the child can answer its own question, the teaching is approaching perfection. But if the child cannot take a word from or add it to the catechism definition, the child has probably failed to grasp the thought.

The Topical Method of Teaching and Recitation secures, at times, a fuller and more interesting result than question and answer. The pupils find this method used in all their other text-books. Yet in such treatment important definitions might be hidden or appear relatively unimportant. Therefore, carefully detailed questions based on topics are needed to bring out all the facts and doctrines treated.

The topical method of recitation is especially useful for assignments in Bible and Church history. To assign a lesson merely from the pages of the text would be cruelty. The facts of the topic once outlined for pupil recitation, their appropriate comment will be found in the book and in the teacher's explanation.

Authorities agree that the **Type Method** [8] is the best way for teaching abstract general principles to children. The fourth commandment, with its positive and negative precepts, can be taught in this way if we select, for instance, from the history of

Joseph and his brothers, such facts as give concrete representation to the catechism's principles of obedience. The facts can be arranged in a well-told story. Questions will direct the child's attention to the honor and disobedience involved in that Biblical scene. Application of the general notions to new facts taken from the lives of children will clarify and reinforce them. Cases may be cited and the question asked "Is that honoring, etc.?"

III. The Project

No course of study is worth while that does not carry over into after life a lasting influence. No class is complete without specific application of the principles learned in it. We have already indicated the place and need of the application in the various teaching steps. The application deepens the perception of religious truth in the mind of the child, it strengthens the habit of religious living and it quickens the child's sense of responsibility. Such practical application, performed by the child in response to the lesson, is at once the purpose and the test of efficient teaching.

Learning "about" Christianity and the catechism, Christian character training by means of the study of principles without opportunity for self-directed activity and without acceptance of responsibility and its consequences, are a waste of time. "There is nothing," writes John Dewey [9] "in the nature of ideas about morality, of information about honesty or purity or kindliness which automatically transmits such ideas into good character or good conduct." Only if an idea or concept has been associated with an experience satisfactorily complete, may it control future conduct. It will not otherwise. But, as a matter of fact, youth is more interested in doing than in theorizing. In this fact, religious instruction has the golden opportunity of driving home its lessons as well as of creating opportunities of service in the interests of Christ and His Church.

To learn to think of the personal problems of life and of the part religion plays in solving them is undoubtedly a

prime function of Christian education. But the opportunity to think intelligently can often be cultivated only by opportunities for expression, verbal and manual. A conscious, purposeful activity that learns to work of its own initiative is the fruit of the project principle. We have spoken of the value in religion class of written work, cases for solving, the child lecturing the class, etc. Such devices further the accuracy that completes the mental processes involved in study and gives new clarity and range to the ideas. We have also spoken of the necessity of conduct expression as a corrollary of the principle of learning by doing. These are all so many applications of the principle just laid down.

The project is a powerful help toward realizing this opportunity. Quite other than a school-imposed task, the project is an experience consciously and purposely entered upon by the children. It carries through from desire to the understanding, the meaning and use of a fact or principle that is worth while. It bridges the gap from school life to life outside; it helps transfer school attitudes into real life attitudes. There are various types of projects, and each may be applied to religion instruction. There is the externalizing of an idea or plan of manners, morals or play. There is the project for acquiring knowledge or skill, and there is the problem-solving, intellectual or moral type of project.

Selection of projects suitable for religious instructions should not be a difficult task. Life outside class is full of problems and adjustments and solutions, more or less successful. The teacher has need only to ask what religious experiences and ideas are needed most by the child at present. Once these are discovered, the interests of the child may serve as approaches or contacts. Then the projects may be selected, arranged and directed from the more desirable spontaneously expressed instincts and interests of the child. But if the pupil's suggestions are undesirable, the teacher should suggest. Projects will be found also in the existing needs of the individual or of society, or will be suggested by various Church activities. There can be problems in

self-control, sacrifice, friendship, charity, the missions, Christian citizenship, the making of catechisms, liturgical altars and sanctuaries, following Christ in prayer and work, etc.

The teacher's **technique in handling projects** should plan for the selection, approach, successive stages and the outcome. She should also check up on achievements at the close. Various teaching devices are involved in the use of the project. The project goal should guide the selection of the questions to be employed. Illustrative material will contain pictures of Christianity at work in the persecutions, historical events, slums, factories, rural districts, etc. Examinations will be used to test the capacity to apply the project information to the conduct and thought of life.

Projects in the primary grades should be as continuous with outside life as possible. Their main purpose should be to change the child's selfishness to the love of Jesus; from receiving the love of parents and teacher, to returning it; from trusting and loving parents and teachers to similar relations with Jesus.

In the middle grades collateral reading, notebooks and class discussions will make projects more useful and more easily handled. The projects at this stage should externalize and realize truths, such as beautifying the House of God and the school, relieving distress, cheering and helping the "shut-ins" of society, etc.

The upper grades, with their greater opportunity for the independent study and practice of religion, can conduct projects through the sodalities on systematic works of mercy, social relations, the application of religious principles to the interior life and personal sanctification, regulation of lives by faith and the intelligent and uplifting use of leisure time.

The Rev. Dr. McMahon, inspired perhaps by the Sower Scheme,[10] has done a splendid work in planning and suggesting projects. He divides his scheme into concentric cycles of Doctrine, Scripture and Liturgy. We summarize his remarks.

From Five to Eight: Scripture, make a picture book; Liturgy, make a class picture book.

From Eight to Twelve: Doctrine, make a home-made catechism; Scripture, make and use a model of Palestine; Liturgy, make and equip a model Mass book and a model sanctuary; a class drama on the Mass.

From Twelve Years On: Doctrine, a pupil's notebook; Scripture, a reading project; Liturgy, a reference book on the Mass, Mass outfit, study circle, club, school altar society, weekly calendar of the feast days, parents' day at school, use of Missal, etc.

TOPICS FOR DISCUSSION AND REVIEW

1. Discuss the essentials of remote preparation, of immediate preparation.
2. Discuss the advantages and disadvantages of the daily lesson plan book.
3. Discuss: Each teaching step or device suggested in this chapter is merely an application of the laws of psychology to teaching.
4. Explain and illustrate each teaching step with a doctrine from the catechism.
5. Why do you think the psychological method or the Herbartian steps are better for acquiring knowledge than mere analysis and explanation of the topic?
6. Review chapters on Principal Religion Methods, the Catechism and Its Use, Conduct Aims, Supp. Part III, Chap. III.
7. Discuss: The skillful teacher works up to the necessary definition rather than down from it, and holds the pupils accountable for it only after it is explained and understood.
8. Discuss: Much of religious instruction needs to be deductive rather than inductive, for it is impossible or undesirable to discover all religious truths inductively.
9. What is the Type Method of recitation? The Topical Method?
10. How should questions and answers be handled?
11. Why is learning "about" religion ineffective? What aid to the teaching of religion lies in the fact that youth is the time for doing rather than thinking?
12. Name some devices useful for deepening the impressions and gathering the fruit of the religion lesson. Why is each useful?
13. Write some practical "thoughts for us" based on the religion lesson that you are at present teaching. Draw up some life situation based on that same lesson and check up on your pupils' applications.
14. Define the project. Discuss its pedagogical usefulness, especially in the religion class. Contrast it with the Herbartian steps.
15. Where will the teacher seek for religious projects? Name a dozen specific projects suitable for your class.
16. Write out the steps for a term-long project on the making of a model sanctuary; for a single class problem on thoughtfulness for others.

17. What ten definite projects could the Holy Angels' and the St. Aloysius' Sodality take part in outside school and church?

18. Report to the class on the Supplementary Reading relating to this chapter.

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NOTES

[1] By the Munich Method, and by others such as Dewey.

[2] Cf. McMahon, *Some Methods of Teaching Religion,* 14ff; cf. Supp. Part I, Chap. III, B.

[3] All the psychological methods stress the application in various ways. The Sower scheme exacts the making of catechisms. The Sulpician method requires that notes be taken, and it concludes with a resolution and prayer immediately after the instruction. The lessons in the Shield's Readers conclude with "Thoughts for Us." Much modern educational tendency claims that the project method stresses, properly, the child's application from the *start.* (Cf. McMahon, *loc. cit.*)

[4] Cf. McMahon, *op. cit.,* 84ff.

[5] McMahon, *op. cit.,* 91.

[6] Cf. Kirsch, *Cath. Teach. Comp.,* 544.

[7] Luke x. 29.

[8] Cf. "The Catechism in Teaching Religion," *Eccles. Rev.* (Apr., 1921), 305; Thorndike, *Principles of Teaching;* Dewey, *How We Think.*

[9] *Moral Principles of Education.*

[10] *Op. cit.,* 191ff. Some of his project material appeared monthly in the *Cath. Sch. Journ.,* 1927.

CHAPTER III

LESSON PLANS

A lesson plan on any subject must by itself seem artificial. Both plan and teaching should strive to flow naturally and spontaneously out of the subject matter, time, place and other special circumstances. Undoubtedly, every good teacher who employs common sense in the teaching of religion, uses, though she may not realize it, devices and illustrations that would grace any book on methods.

We nevertheless set down, as a sequel to the preceding chapter, some lesson plans that may suggest models for the teacher. Some of them follow the formal steps; all of them have seen action in the classroom; none of them are perfect. Those lessons indicated as "advanced" are suitable for the seventh, eighth and ninth years. The others are graded for the first six years of the elementary school.

Lesson I. Jesus Blessing Little Children (First Year)

Show a picture of Jesus blessing little children. Talk about the picture. Tell the story with full details. Have the children examine the picture. Question them: Who is with our Lord? What is He saying to them? What did Christ say when the Apostles wanted to send the children away? Tell them; then have them repeat: "Suffer the little children to come unto me, and forbid them not. For of such is the kingdom of God."[1] Tell the children in simple words how God loves each and every one of us. But He seems to love little children more than others. Have the children repeat the quotation and reproduce the story. Vary the preceding.

Teach the children to say: Jesus is "God"; "God loves me." Write the words "God" and "God loves me" on the blackboard.

Suggest some practical conclusion such as reverence for Jesus in Church and at prayers and thought of His presence: "Jesus sees and hears me."

Lesson II. Meditating on the Sacred Heart

Tell of the love of Jesus and of the emblem of His love. Think of all the nice words that tell how good the heart of Jesus is. Begin with "A." How many words beginning with "a" describe the heart of Jesus? Adorable, almighty; beautiful, bountiful; charitable; dear, devoted, divine, etc. Follow with an elementary lesson on meditation.

Lesson III. Divine Calls (Second Year)

Preparation: Assimilate the truth of God's call to Samuel.[2] Recall other instances known to children, v.g., Abraham, Moses, Elias, Christ and the Apostles, religious vocations, country's call in need, call of duty, of one's state, etc.

Presentation: So read the story of God's call to Samuel that the children will gain the general impression of the fact that God called him to serve.

Discussion: Explain the place and time of the call. Yet God's call is liable to come at any time and place. The person called, young as the child. The reason and manner of the call. Other points that add vigor and clearness to the central idea.

Association: Of this call to other calls—St. Ignatius, St. Theresa; child saints such as St. Agnes; Nathan Hale; Sisters of Charity in our Civil War, etc. This makes a cumulative effect upon intellect, feeling and imagination.

Generalization: There is a call to all from God.

Application: Service by organization and individual whenever conscience and duty speak.

Lesson IV. God Is Everywhere (Third Year)

Aim: To teach God's presence everywhere.

Preparation: There are many things we cannot see, yet we know they truly exist. Can you see air? Yet we know it exists. There are gasses we cannot see. We cannot see electricity. Have they therefore no existence? Can you see radio-waves?

Presentation: How wonderful God must be for He never had a beginning! How immense God must be, for He is everywhere! He is beyond the farthest star. Is part of Him here, and a part of Him there, as you might be—partly in this room and partly out of the window? No, God has no parts, for He has no body. The whole of God is there and here and everywhere. God is a spirit. Like God, our soul has no parts. The whole of it is in every portion of the body—in the head, in the foot, in the arm. Like God, it will never die; like Him, it can understand; like Him, it is free to act.

Organization: If I should leave the room, who would be watching you? If you are in church, class or at home, with no one to watch you, who can see you? When sleeping at night, in a dark room, can anyone see you?

Application: Conduct when left alone. No monitors.

Lesson V. Sacrifice

Men should sacrifice to God for their sins and to honor Him. He accepted a substitute. It was our Saviour Who said, "Father, if it be possible, let this chalice pass from me; but not my will but Thine be done." Christ, the victim, was destroyed to save us from sin. God accepted this sacrifice, as Christ's resurrection proves.

Sacrifice is giving up something. The stories of Noe, Abraham, Isaac, Cain and Abel. Dramatize the last two.

Where is there adequate sacrifice now to God? How is that? What sacrifice can you make to honor God?

Lesson VI. "Honor Thy Father and Thy Mother" (Fourth Year)

Aim: To instill in children a greater love and respect toward God and their parents.

Presentation: Love for God and love for parents. God is our heavenly Father. Parents take God's place on earth. Duties toward parents as our protectors and providers.

Picture Study: Show picture of Christ in His home at Nazareth. Tell the story of Jesus' life at Nazareth, emphasizing His great obedience to Joseph and Mary. Consider who He was, to whom He was obedient, why He practiced such obedience, how He helped His parents, etc. We should love our parents because (*give reasons*). We can show our love for them by (*give examples*).

Organization: Have children tell the story. Prepare questions on the story. Refer to questions in text-book on the Commandment.

Application: To honor, love and obey our parents.

Lesson VII. Holy Communion (Fifth Year)

Problem: What is the food that keeps the soul strong and helps it to resist sin?

Discussion: Why do we eat bread? What does bread do for the body? Would the body be strong and able to fight disease, if we did not eat some food? Do you know any food that helps keep the soul strong?

Picture Study: Study picture of "The Last Supper." Name some of the Apostles. Pick out our Lord, St. Peter, St. John and Judas. Notice the objects on the table. Have oral reproduction of the institution of the Holy Eucharist.

Questions: Who first changed bread and wine into the Body and Blood of Christ? What words did He use? What did He mean by these words? To whom did our Lord give the First Holy Communion? Who gives you Holy Communion?

Does the priest change bread and wine into the Body and Blood of our Lord? Who gave him this power?

What do you receive when you receive Holy Communion? It looks like bread and wine. Is it? Are the appearances changed? The substance? The appearances are not. This change called "Transubstantiation." (*Blackboard.*)

Who received Holy Communion from our Lord? Who was not a friend? Some people are like Judas. They receive Holy Communion with a mortal sin on their souls and commit a sacrilege. (*Blackboard.*)

If one has committed mortal sin, what must he do before receiving Holy Communion? Should he stay away because of venial sins? If you had two friends, and one always tried to do things that you liked and the other did little things that annoyed you, which would you like more? With which one would you prefer to share your toys, books, etc.? So it is in Holy Communion. Have some gift ready to give Him, some act of mortification, of kindness.

When mother expects visitors what does she do? She cleans the house and dresses nicely. The most important visitor that you can receive is our Lord. Prepare for His coming by cleanliness of body and clothing. Moreover, you must be fasting from midnight. After you have received our Lord, you should spend some time in talking with Him, thanking Him, adoring Him, begging His pardon and asking Him for the graces you need.

Organization: This material may be presented in two or three lessons. When the presentation of each unit is completed, it may be organized by drilling on the corresponding questions in the text-book.

When all are taught, test and drill as in any other subject. Precede each presentation of a new unit by a brisk review of the matter previously taught. Aim throughout to instill a love for our Lord in the Holy Eucharist and to encourage frequent Communion.

Each lesson may be brought to an interesting conclusion by

anecdotes from the lives of those child saints whose devotion to the Holy Eucharist was particularly marked. Poems whose theme is the Blessed Sacrament may be read or learned.

Lesson VIII. Faith
(Sixth Grade)

Aim: To realize the necessity of faith in order to lead Christian lives and secure salvation.

Preparation: Speak first of human faith. Recall all they learned of divine faith in preceding lessons. Have some recite parts of the Creed and the act of faith. Touch on Apostles, martyrs, missionaries for Faith, propagation of Faith, mission circles, etc.

Presentation and Generalization: Why do you believe your parents and teachers? You believe your books on history, geography, etc. Similarly you must believe the Old and New Testaments, Tradition and the teachings of the ages.

What is religious faith? Quote from catechism and Scripture. Give examples from Abraham, Magi, first Christians.

Application: The teacher will supply and point out opportunities to practice and develop faith: do good works in a spirit of faith to please God; support the church, school, missions; bring sacrifices; practice mortifications.

Lesson IX. One of Christ's Miracles: The Syrophenician Woman [3]
(Advanced)

1. A map of Palestine at the time of Christ: Location of Tyre and Sidon, Syria and Phoenicia.

2. Reading from the Scriptural text for a word picture of the Gospel narrative. Impressive but kindly dignity of Jesus, His attitude toward the woman and the attitude of the Apostles.

3. Jesus's answer to the request, the woman's reply and the mercy of Jesus.

4. The word of praise "O woman, great is thy faith," the result of her humility, confidence and perseverance.

5. The result in us if we practice these virtues.

Lesson X. The Promise of the Holy Eucharist[4] (Advanced)

1. Reading from the text.
2. Setting of time and place.
3. Map of Palestine at the time of Christ to be sketched in note-books and drawn on the blackboard.
4. Word picture of the Gospel narrative of Jesus, His Apostles, disciples and the multitude that followed Him.
5. The complete doctrine of the Holy Eucharist contained in our Lord's words of promise: the divine precept of frequent Communion, the promise of life eternal, the fulfillment of the precept in receiving under the form of bread. Intimate union with Christ.
6. Application of the lesson: great reverence for the Most Blessed Sacrament; fervent and humble prayer, particularly during the Holy Sacrifice of the Mass; and frequent visits to Jesus in the tabernacle.
7. Lesson to be planned for souvenir book.

Lesson XI. The Holy Eucharist (Advanced)

1. Sacraments in general.
2. The Holy Eucharist as a sacrament.

A. The Holy Eucharist—meaning, why so called, other names by which known.

B. Three elements of a sacrament found in the Holy Eucharist.

In Its Consecration. Visible sign of bread and wine and words. Institution by Christ. Inward grace.

This sign instituted by Christ to change the bread and wine into His Body and Blood.

After the Consecration. Visible sign, or the appearances denoting the Body and Blood of Christ. Instituted by Christ. Graces conferred in its reception are brought by Christ into the soul.

C. Christ instituted the Holy Eucharist and intended this rite to be continued permanently in the Church. The words used by Jesus. Command given by Christ to the Apostles.

D. Transubstantiation, or the change of substance of bread and wine into the substance of Christ's Body and Blood. Change of substance of bread. Change of substance of wine.

E. Promised by our Lord: Promised to give His Flesh to eat and His Blood to drink, the day after He fed the multitude of 5,000 men with loaves and fishes. "The bread that I will give is my flesh for the life of the world. Except you eat, etc."[5] Meaning clear to the Jews, for they said, "How can this man give us his flesh to eat?" and many of His disciples, refusing to believe in this doctrine, walked no more with Him.

F. Power of Priest: What the power is; by whom given; when given; to whom given: the Apostles and the priests, their successors. When priests exercise this power. What remains after the Consecration? How change of substance is effected: by the almighty power of God. Examples: water into wine at Cana. Food and drink into substance of our body. How Christ is present in the Holy Eucharist.

3. Eucharistic Devotions.

The Holy Sacrifice of the Mass, the greatest. Benediction of the Blessed Sacrament, Forty Hours' Devotion, The Holy Hour, Corpus Christi Procession, Perpetual Adoration, Holy Communions, Spiritual Communions, Visits, Genuflections and outward marks of homage.

Application: Jesus our friend, consoler, helper, strength, adviser. Hear Mass. Daily visits. Attend devotions. Preparation, thanksgiving.

Lesson XII. Topical, on the Crusades (Advanced)

I. Causes, Remote and Immediate.

II. History.—The number; dates of first and last. Countries involved. Principal leaders. Immediate results.

III. Effects on Civilization. Spread of learning and science. Check on Turkish expansion.

Lesson XIII. The Authority of the Church (Advanced)

1. **Preparation:** *Apperception:* Recall ideas of domestic and civil authority and the letters and constitutions that set them forth.

Aim: Prove Christ established a Church with power to govern and to which obedience is owed.

Motivation: The pupil needs directions from an organized and authoritative teaching.

2. **Presentation:** Let pupils give instances when Christ manifested His divinity. Teach foundations and characteristics of this visible Kingdom: Peter's appointment, promise of the Holy Spirit, power of the Keys. The parts of the other Apostles and succeeding Popes and Bishops.

3. **Comparison:** Of non-Catholic and Catholic Churches as to head, foundation, characteristics, interpretations of texts: "This is my body," "Thou art Peter."

4. **Generalization:** Scripture must be interpreted by an authoritative teaching body. Christ as God is all powerful; as man He commands obedience. A Church founded by God is infallible. Christ founded this Church and her laws bind.

5. **Application:** The matter that falls under ecclesiastical jurisdiction is dogma, morals, worship and means of grace.

Lesson XIV. The Effects of Original Sin (Advanced)

1. **Preparation:** *Apperception:* Man is a creature resembling animals in body, God in soul. How is soul like to God? Is it now as first created? Read Biblical account.

Aim: To teach original sin corrupted nature, darkened understanding, weakened will and left in us strong inclination to evil.

Motivation: If God placed original Adam on earth now, how

would he learn our language, act in presence of unguarded treasure, etc.? We have grace as Adam, but evil inclinations also.

2. **Presentation**: By means of two charts: (1) showing man's nature, soul and body, in parallel columns before and after the sin—in the left-hand column show wounded nature: in the right show original endowment; and (2) showing subsequent evils. Hang (2) to left of (1).

3. **Comparison**: Put spoiled side of (1) beside (2); break string of (1) so chart leans toward (2). What is difference in man's attitude toward evil? What did this? What natural gifts before fall? What difference now? What gift given by God now? What gift not restored? Does good of body or of soul now appear greater?

4. **Generalization**: Pupils give in own words effects of original sin. Teacher gives wording of text-book.

5. **Application**: Why do all prefer pleasure to work? What could we do for eternity without grace?

Lesson XV. Thou shalt not take the name of the Lord thy God in vain (Advanced)

1. **Preparation**: *Apperception:* Repeat commandment and review what it commands and forbids.

Aim: To teach reverence for God's Name; to prove cursing, swearing and blasphemy forbidden; to prove we must keep lawful oaths and vows.

Motivation: Prove to a Quaker an oath may be lawful.

2. **Presentation**: What is cursing, swearing, blasphemy? Why sinful? Give dictionary meaning of words "in vain." Give board examples as: May God condemn you. By—— it's a fine day. God is not just—Right? Wrong? Why? Give examples of proper use of prayer. Dramatize witness swearing in court, an oath of office, profession of a religious.

3. **Comparison**: Of improper use with proper.

4. **Generalization**: Name of God may be lawfully taken at

times. May not be used uselessly. If used, use with reverence and live up to oath. Second commandment forbids: give words of catechism.

5. **Application:** Get instances from pupils. The habit of explaining by use of God's Name not tolerable. Arouse class spirit against habit.

Lesson XVI. Lying
(Advanced)

1. **Preparation:** *Apperception:* What is a lie? truth? Cf. dictionary.

Aim: To teach that a lie is always a sin.

Motivation: If religious persecution raged, might I lie to save a life? May I lie to save a reputation?

2. **Presentation:** What is a lie? What are my words supposed to express? If my words contradict my thoughts, what is the result? Instances.

3. **Comparison:** Where is thinking power located? (soul). Is soul or body more important? Of what part is the will (which lies) a power? If will contradicts understanding, is it wrong? Analysis of right and wrong use of food and liquor.

How does God's knowledge of things compare with mine? When do I speak most truly? When I say what I know is not as God knows it to be, whose mind do I contradict? What is sin? evil?

4. **Generalization:** Definition from pupil first. A lie is a contradiction of my mind and God's and, therefore, evil.

5. **Application:** Cheating at exams.: lawful or not? Why? Lying to be charitable? Making false statements in order to do good?

Lesson XVII. The Life of St. Paul
(Advanced)

Material: New Testament. Map of Palestine.

1. Consents to death of St. Stephen.[6]
2. Conversion.[7]

3. First, second and third journeys.[8]
4. Imprisonment.[9]

If each member of the class is supplied with a New Testament, the story of St. Paul's life can be read. Otherwise it must be told. After the pupils have become familiar with it, special topics may be assigned: Conversion of St. Paul; journeys; character; sufferings; death. By reference to the *Catholic Encyclopedia,* Lives of the Saints, etc., reports may be written on the facts connected with his death, not found in Scripture.

Each journey should be traced on maps which the pupils have previously drawn for their note-books. Lines differently colored may represent the various journeys. Pupils may be called upon to describe the events connected with each of the more important places, as: Damascus, Lystra, Jerusalem, Athens, Ephesus, Rome. Finally the whole may be summarized by means of a topical outline prepared by the pupils.

TOPICS FOR DISCUSSION AND REVIEW

1. Cite the advantages and disadvantages of teaching by plan.
2. Write out a lesson plan for your grade, for a subject in liturgy, devotional life, doctrine, history, scripture, conduct.

FURTHER READING REFERENCES

Save in a few diocesan syllabi, there are few formal plans to be found for religion lessons. The teacher will find, however, plenty of material from which to construct lesson plans in the various commentaries on and explanations of Christian doctrine, and in the various religion teaching aids. These are too familiar to be listed here.

Cath. Sch. Interests, "Suggestions for Writing out Lessons in Religion" (Monthly, Aug., 1922-May, 1923).
Drinkwater, Rev. F., *Religion in School,* 12f.
——— *The Givers,* 136f.
Betts, *How to Teach Religion,* 143, *passim.*
Betts and Hawthorne, *Method in Teaching Religion,* 285ff.
Cf. Further Reading References, Part IV, Chap. IV.

NOTES

[1] Mark x. 14.
[2] Cf. I Kings iii.
[3] Mark vii. 21-28.

[4] St. John, vi. 22-vii, 1.
[5] John vi. 52-54.
[6] Acts vii. 57-59.
[7] *Ibid.*, ix. 1-30.
[8] *Ibid.*, xiii-xx.
[9] *Ibid.*, xxi-xxviii.

CHAPTER IV

THE APPEAL TO THE SENSES

The principle of adaptation demands that the senses be stimulated as far as the object will allow. The reasons for sense presentation and multiple-sense appeal are not far to seek. The scholastic philosophers formulated the axiom: "Nothing in the intellect unless first in the sense." Thus, an orange, for instance, is known better by sight and touch than by verbal description alone. Again, wealth of imagery, progress in science, power of observation, intelligence and aesthetic appreciation depend on the vividness with which objects are presented to the senses. Finally, the senses are the avenues by which good and evil enter the soul. Adults are able to discriminate against the vulgar or immoral objects that they experience from time to time, but the child has not learned to do so, with the result that vulgar and evil representations enter its mind and militate against good influences.

When presented in diverse ways and perceived by diverse senses, the same object stimulates more than one path to the brain and makes, therefore, a greater impression and increases the chance of recall. The single impression of an object, like one coat of paint, wears off more quickly.

The teaching of Christ and the Church goes hand in hand with the laws of the structure and functioning of the human mind. Christ made use of the principle of sense appeal in different ways:

(1) By a direct appeal to objects as contrasted with verbal description; v.g. "consider the lilies how they grow," "show me the coin of tribute," etc. (2) By appeal to the imagination (q.v.) calling up in parables, pictures embedded in the imagi-

nation. Read the story of the Prodigal Son, noting the few words but numerous images. In this way, the imagination, enriched with religious imagery, works with the intellect and not against it in the retention of religious ideas. (3) Our Lord was not content with a single sense appeal but likened, for instance, the Kingdom of Heaven to such dissimilar things as the mustard seed, the householder, the kingly banquet, etc.[1]

The Church, too, follows psychology and the Divine Teacher in her teaching. Faith comes from hearing, and from all the senses. The liturgy calls into service song, light, color, incense and change of physical posture. All these are sensuous, but not sensual as is, for instance, so much of the modern music and dance. We have the same principle in the Sacraments. Grace comes through sensible media. Each sacrament has outward signs peculiar to it and conveying its meaning. There are ritual blessings, also, for all objects before their use for common purposes. In this way, they are lifted up to a higher plane and once more, in a sense, "all things are created good" and able to bring us from the material sphere to the spiritual.

The early Protestants erred in desiring simple but impressive ceremonies. They cut out the sense appeal and the appeal to the feelings. This is anti-psychological. The introduction into some sanctuaries of dances from the Nile, the presence of apes in other pulpits and the excessive emotionalism of some sects are extremes of the modern Protestant reaction against the faulty psychology of the early "reformers."

Illustration, then, whether verbal or graphic, aural or visible, makes ideas clearer and teaching more effective. Lately, there has been a great deal of stress put on the concrete and graphic, and, while we are aware that such illustration can be carried to an extreme at the expense of the intellect and memory, and that ideas such as God and spirit cannot be adequately represented, yet our religion teaching has sinned by defect in this regard, rather than by excess. We shall therefore consider in the following pages the senses that are or can be involved and

some of the various ways of appealing to them. One of the best teaching devices is to vary the devices used.

I. The Senses of Hearing and Sight

The **sense of hearing** is the principal channel for the communication of religious knowledge. From its very obviousness we are apt to ignore some of the principles underlying its correct use. The younger the pupil, the more must the teacher vary her explanations and call for their repetition by the children. Apart from creating interest by such variety, this frequent repetition of simple statements trains also the verbal memory. The teacher should remember that words are symbols and, as such, are useful only if understood. Simple and picturesque words that appeal to the imagination and emotions should, therefore, be used first. Afterward the technical and abstract words will be better understood.

Great care must be taken to secure correct pronunciation and to avoid the badly garbled catechism phrases that children sometimes so glibly recite. "Thency'll come to judge"; "To Thee do we send up our size"—who is thency and of what need the size? But ask a priest to tell you of the gibberish that the act of contrition is often reduced to in the confessional!

More use should also be made of the **sense of sight** in religious education. Though sight impresses the object directly upon the imagination, it has indirectly a great effect upon the intellect and emotions, and through both of these upon the will. In speaking of things, it is always better to show the objects referred to or else exact pictures or models of them. Yet, the objects, unless associated directly with religious emotions, need verbal illustration or explanation to be spiritually suggestive.

Spelling out words and writing their definitions either in a book or on the blackboard are very helpful to the instruction. Such writing and pronunciation place the words before two senses and give the intellect a double chance to grasp the meaning. Words such as *act, nature, mortal, sacred, Communion,* etc., need to have their related terms set down beside them for

the sake of comparison. These "pictures" of difficult catechetical words will ensure such words being better grasped and retained. The newspaper headline and the "ad" furnish examples of effective appeals to the sense of sight. The teacher should adopt their principles when summarizing and for topical treatment.

Pictures create new interest. Yet, to be useful, some obvious but important things must be attended to. Pictures must be viewed at the proper distance and light so as to avoid eye-strain. They need sufficient time for their details to be taken in. It is helpful to have the pupils write down their impressions of the picture.

Symbolisms, pictures and church decorations are useless unless understood. But, so far as they require thought, they are helpful adjuncts to thinking out one's religion. Is it not both unfortunate and unnecessary that, while pictures of the masterpieces find their way into readers, our catechisms are devoid of such reprints as well as of simple diagrams and symbols?

The "movies" have emphasized the feasibility of visual instruction. History, geography and industry are taught by this method in many schools. A good educational picture is a rich mine of instruction. Yet, many educators say that learning which needs effort is not encouraged in the atmosphere of the typical movie; and, again, that if the picture is to be of service, it must be slowly assimilated and correlated. This would seem to be borne out by a recent study of visual education. It showed that with specific physical facts requiring concrete sensory evidence, visual is better than oral instruction; and that with abstractions and generalizations visual instruction is not so important, although it is a good basis for oral.

Very fine moving pictures such as "The King of Kings," "The Ten Commandments," etc., can be seen occasionally at reduced school rates.

Prints, charts and slides, we may conclude, are more practical for lessons in religion, particularly when they are used with maps and models. It is true that such very "slow motion" has

less charm for the child, but the cost of catechism "movies" is prohibitive. The old-time stereopticon, now much improved, will answer general needs. There are excellent types of these machines on the market.

Maps. Maps remove the greatest obstacle to Bible and New Testament History. It is useful to have the children make their own, no matter how crude, for their note-books.

The muscular and tactile senses are called into play in religious play, drawing and manual projects as well as in some of the above devices.

II. Illustrations: Model, Verbal, etc.

The teacher as she grows more proficient will grow also in the use of apt phrases, simple models as well as diagrams, rhyme and mnemonics to illustrate the ideas of the catechism. She will do well to jot down such aids in her note-book and to add to and revise them from time to time.

Modeling in clay, or other plastic medium, sand table, paper-cutting and woodwork are highly useful with the young, though for older children projects should be of more practical value. There is always danger of developing manual dexterity at the expense of moral and mental activity unless these activities are motivated by, for instance, the sake of the poor, the crippled, etc.

A. Models

Object teaching calls for the use of a model. Almost any object can be used as a model. If there is action, if something can be done with the model, so much the better. A little personal thought and resourcefulness are more productive sometimes than a month's reading in the literature. Besides, the objects used and devices worked out by the teacher herself will take much better with the class. For example:

1. Provide two candles, one smaller than the other. Light the larger, which represents Christ. From it light the smaller for a figure of the soul illumined by the Sacraments and grace.

2. Blow lightly on a smaller candle. The flickers are venial sin. Blow out the light for mortal sin. Note that the candle can be relighted only from the larger candle. So grace comes from confession through Christ's redemption. The same idea can be illustrated with a clean blotter and some ink.

B. Verbal Illustrations: Similes, Examples and Comparisons

Each of the following verbal illustrations is a lesson in itself. The application has been, in some cases, merely suggested. They are offered as examples of the ideas and figures that should enliven our teaching.

Actual Grace is when we receive an impulse to pray or realize an impulse is wrong. Our Lord comes with a lantern and knocks at the door. He will not force His way. He did not at Bethlehem or at Calvary. If we do not open, He might not return. When we were small, the teacher guided our fingers to write. Engineer pulls a lever, lets steam in and the train starts. So we let God into our hearts if we co-operate.

Sanctifying Grace. As a light turned on in a room, as a sweet perfume hanging about a garment, as light dwells in a crystal, as an iron bar glows red hot and becomes like the flames about it, as light and air fill a room.

Holy Communion. Water irrigates desert places, and roses bloom. Food for body. Bread from heaven, daily manna in desert. Mother bird and sparrows, child and mother, God and His children. We assimilate food into ourselves. The heavenly food assimilates us to God. It is like two pieces of wax melted into one. After Holy Communion we carry Jesus with us wherever we go and He remains unless dismissed by a big sin. He gives us all. We must give Him all and not take the gift back little by little. Suppose we give a present and then, little by little, take it back! So, little venial sins after Communion.

Jesus Christ is present in every consecrated Host as light is in the shattered bits of a mirror. Each reflects the light, whole

and entire. Light is not multiplied, though its presence is. So with Christ.

Temptation. The wary mouse is caught, not by hunting, but by setting a trap and catching it through its taste. Temptation is like the flame of a candle; we are like the moth. The curiosity and disobedience of the fledgling gets it into trouble.

Cut and squeeze a lemon. Your mouth waters. Temptation works a corresponding response in the body. The devil laid hands on Christ and transported Him to a mountain. There was no sin in this. Sin implies consent. The top of the ocean is lashed by the storm. Deep down all is calm. So God is present during temptation.

Sin, Original and Actual. The soul, washed by Baptism and Penance, is soiled by venial sin, as fingers by a piece of charcoal.

Once, only two in your family; once, only Indians in America; once, only two people in world. God made them and put them in a beautiful place. Happy, for no evil. One prohibition: to show who was master and so prove their love. After the fall, goodness was gone from their faces, and ugly thoughts were in their minds like bugs in a garden, like a worm in a nice-looking apple. Spoiled fruit.

Evil in the world is your trial. If you taste it, you will be sad all your life and changed like a dreary winter day.

You knew your first sin was wrong. Shame made you try to hide from God. It was hard to pray. Sin does that. A nice apple, outside; a worm inside.

Mortal sin has sad results like its counterpart the death of the body. A boy posed as Christ for Da Vinci's "Last Supper." Years later, so changed was his face by sin, that he posed as Judas.

A boy tasted poison powder in school and he died in three hours. Body cannot stand poison. Soul cannot stand sin.

Soul in sin is like drooping flower. Rain of grace makes it bloom again.

Prayer. God made us to grow like unto Him and live His life and be at home with Him in heaven. But this is above our

powers. The aviator cannot rise from the ground without engine power. He moves a lever and the power does the rest. The bird has wings. So, we get the power to live with God from prayer. "Ask and you shall receive." "Without Me you can do nothing."

If we leave God out of our days, we shall come to regard this world as our home as the animals do. Good thoughts and impulses will fade away as light and heat and power die out of a trolley when the pole comes off the wire. If we rise, yawn and eat, we act like the cat and dog and we shall have a dog's day.

Life comes in breaths and heart-beats. We do not know which is the last. The Sunday prayer will not bring the Tuesday life or bread. We must keep in daily contact with God and not run our souls on the storage-battery principle, but on the trolley and third-rail idea, in constant contact.

When the trolley goes up a hill or starts, the light dims because more power is needed. So our prayer may not be answered our way, but it is answered where the need is.

Sacraments. Signs. A barber's pole. We *see* smoke in a chimney and know there is fire. We *hear* a siren and know the ambulance is passing. We *smell* flowers even though we cannot see them. We *touch* to find our way in the dark. We *taste* sugar and know it is not salt. Thus, the pouring of water in Baptism signifies the washing of the soul. Some Sacraments leave indelible marks like an indelible pencil.

The Sacraments always give grace, just as the sun is always shining, though perhaps behind clouds. They always produce good effects unless we place an obstacle in their way.

Baptism. A new baby looks nice, but God sees the evil within it. It can get purple with anger, too. It grows up and is well dressed, but if unbaptized it is a pagan. We must be born again. Without Baptism we are like a blind man who hears of color but never saw it.

Baptism is a title to heaven and writes our name in the Book of Life. Infant dressed in white for Baptism to show new life inside. Never give up the white color of soul. Soldier dies for

flag. Boy wore a badge to be taken off at first mortal sin. Killed by auto, it was still there.

New citizen promises to keep laws. So citizen of Kingdom of Heaven. An eraser removes ink blot. Baptism removes blot of original sin.

Penance and Lent. House swept daily and weekly. Spring house-cleaning. You did not think it was needed, but see the dust under the table. How can you do penance? Movies, candy, obedience, prayer and punish yourself if you sin. To neglect penance is like the refusal of medicine when sick.

Examine Conscience. Examine aloud a type for boys and one for girls. Searchlights for dark places. Your little secret, known only to God and you.

Contrition. From heart, where sin comes from. Three ways: look into hell where sin is punished; into heaven where sinners are barred; at Jesus on the Cross suffering for sins. Contrition is good if I make up my mind to do better. That is the test.

Confession. Cleanses the soul as soap and water the hands.

Satisfaction. The sinner must suffer though forgiven, like Adam and Eve, like a painful operation to recover health.

Swearing. Say "Blessed be God" each time you hear any swearing. Man in hospital had cancer of tongue. Before they cut it out his last word was, "Blessed be God." Holy Communion put on same tongue that swears! that speaks angrily, unkindly, vulgarly, impurely!

Lying. If word and thought do not match, they are like two ill-matched pieces of goods.

Virtue and the Christian Life. A line of freight cars starts slowly. One starts and pulls the next. In practicing virtue, be satisfied with little gains. The river starts pure and good to drink from. It runs past factories and becomes contaminated but flows on to its death in the ocean.

We have to weed garden and clip hedges. Bad habits grow without effort. Good habits need effort. We have to exercise to keep healthy. So spiritual life. We are God's garden. There are variety, beauty and unity and different spans of life. Our

lives and natural talents are not intended by God to be like anyone else's.

The higher up the mountain, the less foliage and the more barren. The higher spiritually, the more stripped of the worldly.

The Reality of the Spiritual and Invisible. Spirit, soul, angels and God cannot be seen. Nor can many material things be seen, as air in a bottle. But pour in water and see bubbles. Radio. Can't weigh a thought or a sound.

We cannot see God, but we can close our eyes and think of Him and love Him. All we see reminds us of Him, as clothes of absent father and mother. St. Thomas at five asked monks, "What is God?" From thinking and asking about Him, he came to write books about Him.

Presence of God. He is everywhere. Astronomer saw color of ties on boys stealing apples seven miles away. Telescope made them seem seven inches. God sees all. His X-rays see through bodies. Like picture on wall with eyes that follow me. My skin is close to me, my breath closer still, but God is closest. Like a sponge in water, so we in God.

Attributes of God. God put life in seed. Man can take it apart and put together but cannot make it grow. God merely wills, as you wish in fairy stories, and things are made. He needs not materials to make things. We do.

Creation. From nothing. Carpeted the earth and hung lamps in the sky and made man's house ready and beautiful for him.

The Trinity. Electricity is light, power and heat. The three are one. As if you and I and John were one, yet three. St. Patrick's Shamrock. At Christ's baptism: Christ, dove and Voice. The three sides of an equilateral triangle. A burning candle's flame is the Holy Ghost, wick is the Son, wax is the Father.

We cannot see the wind, but we hear it. If we listen, we hear the Holy Ghost. The wind drives ship's and windmill sails; it roots up trees. The Holy Ghost drives us toward good and roots up sin.

Faith. Candle at Baptism and in hand when dying, shows the light given to believe. Catholic boy in a poorhouse in New England whipped because he would not eat meat on Friday. As a result, the Protestant superintendent became a holy priest, 1830. A Boston schoolboy refused to read the ten Commandments from a Protestant Bible and was whipped till he bled. Many other Catholic boys refused. Then Catholics were put on the public school board. Catholic boy in public pie-eating contest at Steubenville, Ohio, refused publicly to eat the mince pie on Friday. The Knights of Columbus sent him to college.

World wins by flattery, not by persecution. The sun removed the coat the wind failed to. Some Catholics mix with Protestants and lose their Faith.

Without faith we are like animals with face to earth.

Our Lord's Divinity. The land of His birth is called holy. We bow our heads at His Name and date our calendars from His birth. We want to be first, but Christ became last. He became a baby, but angels sang. Died on the cross, but rose again; was hungry and did miracles—for He is God and Man.

Knowing and Loving Christ. His Name one of the first we heard. If we know Him we have more than a university degree. Science will not save us. Children resemble their parents. If I think of Him and go to Him in prayer and Holy Communion, I shall be like Him.

Mass. When a priest vests he is not Father Brown, he is Christ now. A brave Spanish Admiral became pale during a terrible storm at sea. He took an innocent child and cried out, "Save us, O Lord, for this innocent child's sake." What Christ does for us at Mass.

Marks of Church are like labels and trade marks on goods.[2]

C. The Catechism in Rhyme

Suggestion has lately been made [3] that catechism in verse is a pleasant substitute for the resented and embittering memorizing of abstract sentences. The idea is, of course, pedagogically sound. History furnishes us with many instances of the versi-

fication of religious tenets. Newman tells us that the Arians put their heresy into verses and got their people to sing them and so found an efficient instrument of propaganda. The same thing was done in the Middle Ages, when books were few and memory had to be depended upon.

St. Francis Xavier's catechism was sung over all India, his biographer tells us. The same practice obtains today in some of our eastern missions and even in southern parts of the United States. There is no doubt but that rhymed catechism appeals particularly to song-loving people such as the Latin race and the colored people. The authors of some of our books for the religious instruction of small children have enlivened their pages with verse. The teacher with a gift for versifying will find her efforts along these lines worth while. Those not so gifted should note and use the verse that comes from time to time to their attention. Thus:

THE FOUR EVANGELISTS

Matthew, Mark, Luke and John,
Bless the bed that I lie on.

THE MASS

Adore till the Gospel,
Give thanks to the bell,
Till Communion ask pardon,
Then all your wants tell.

GUARDIAN ANGEL

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

PRAYER ON WAKING IN THE MORNING

Jesus, I offer Thee this day
All that I do or think or say.
Help me to do Thy holy will
And all my duties to fulfill.

PRAYERS ON FALLING ASLEEP

Now I sign the sacred token
And cross my hands upon my breast.

Jesus' Name the last be spoken
As I gently sink to rest.

* * *

Four corners to my bed,
Four angels round my head—
Matthew, Mark, Luke and John,
Bless the bed that I lie on.

* * *

God bless this house from thatch to floor,
The twelve Apostles guard the door,
And four good angels watch my bed—
Two at the foot and two at the head.[4]

D. Mnemonics

Mnemonics is an old means of jogging the memory. Teachers of languages, mathematics and history are accustomed to give their pupils formulae to make certain and easy the retention of knowledge. The law of its use is that the mnemonic devices be easier to remember than the thing for which they stand.

Mnemonics is useful in religious instruction. These aids will be more effective if written on the blackboard by the teacher and copied by the child. Thus:

Sorrow for Sin—Key word is *is us*—*i*nterior, *s*upernatural, *u*niversal, *s*overeign.

Each *Sacrament*—Key word is *domdines*—*d*efinition, *o*utward sign, *m*inister, *d*isposition, *i*nstitution, *n*ecessity, *e*ffects, *s*ubject.

Mass—Key word is *part*—*p*etition, *a*doration, *r*eparation, *t*hanksgiving.

SOME OLD TESTAMENT HISTORY

*A*dam	4000	B.C.	Key word = *adjenamsec*
*J*ared	3500		
*E*noch	3000		
*N*oe	2500		
*A*braham	2000		
*M*oses	1500		
*S*olomon	1000		
*E*sdras	500		
*C*hrist		A.D.	

TWELVE APOSTLES

B Bartholomew
A Andrew
P Philip
T Thomas
} Key word = *baptism* (j = i)

J J J J J—John, James (the Greater) James (the Less), Jude (Thaddeus), Judas (Iscariot)
S S Simon (Peter), Simon (Zelotes)
M Matthew

SEVEN DEADLY SINS

*P*ride
*A*nger
*L*ust
*E*nvy
*G*luttony
*A*varice
*S*loth
} Key words = *pale gas*

FIFTEEN MYSTERIES OF THE ROSARY

Joyful—A V B P F
Sorrowful—A S C C C
Glorious—R A D A C
} Key words formed by the first letters of each mystery.

E. Varia

1. To keep a secret, tell no one (1). If we do, I and that one (1) placed side by side become 11. So, too, calumny, slander, backbiting and lies.
2. Of ourselves we are nothing (0). God is the One (1). If we are on the right side of God we are 10 and the value of our efforts is increased tenfold.
3. Disappointment? Take away the D and read it: "is appointment" from God.

4.

Body	Eyes closed Hands joined Knees bent Lips speak	Prayer
Soul	Believe Hope Love	

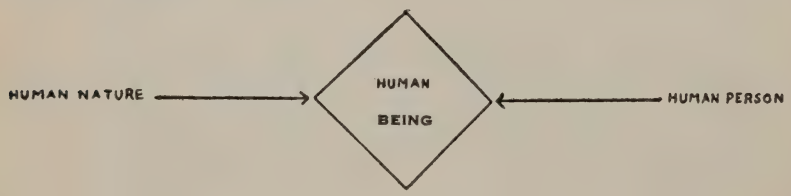
FIVE SENSES FROM GOD

5. To see the Mass, the Cross and all good things.
To hear the Gospel and other good things.
To smell incense.
To touch holy water.
To taste the sweetness of prayer and Communion.

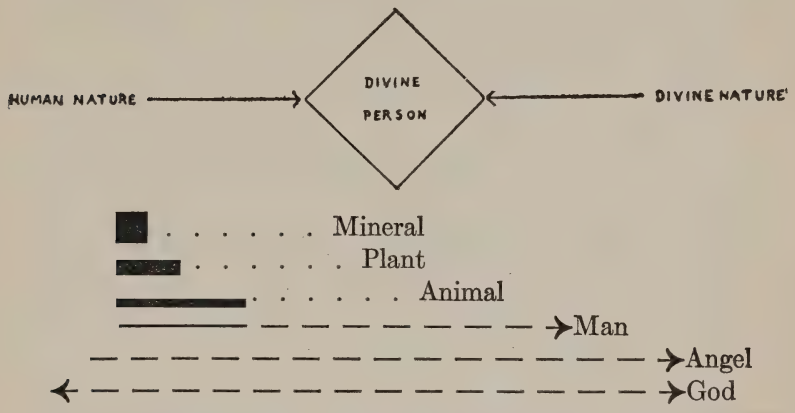
TWO PRINCIPLES, ONE MAN—TWO NATURES, ONE CHRIST [5]

Man	soul	spiritual ..... eternal invisible ..... invisible immortal ..... impassible life-giving .... principle of grace	divinity	Christ
	body	material ..... temporal visible ..... visible mortal ..... passible life-receiving .. instrument of grace	humanity	

In every human being there is one human nature and one human person:



In Christ there are human and divine natures united in one divine person:



TOPICS FOR DISCUSSION AND REVIEW

1. Give reasons justifying the appeal to the senses as a means of religious instruction.
2. What use do the Gospels and liturgy make of this principle?
3. Give rules for the correct use of the sense of hearing in the religion lesson.
4. How overcome the frequent errors arising from mispronunciation and misunderstanding of catechetical terms?
5. What do such errors indicate about the child's knowledge?
6. Write out synonymous words and phrases for the following terms, changing where possible, the abstract to the concrete: holy, supernatural, spirit, infinite, attribute, sovereign, superabundant, merit, redemption, motive, interior, grievous, perseverance, corruption, enormity, institution, indulgence, culpable, welfare, mortify, satisfy, duty, salvation, commandments, omission, transgression, mystery, imperfect, contrition, spiritual, supreme, being, infallible, perfection.
7. Why should the sense of sight be more appealed to?
8. State advantages and disadvantages of catechism movies, stereopticon views and charts.
9. Show the use of six models or objects in the religion class.
10. Do the same with six original verbal illustrations or similes.
11. Devise illustrations of a religious truth based on sand table, modeling, paper-cutting, woodworking.
12. State the advantages and disadvantages of rhymed catechisms, of rhymed prayers.
13. Write down as many such rhymes as you can find.
14. What principle underlies the correct use of mnemonics? Do you use any?

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NOTES

[1] Cf. Luke xvi. 1-32; xv. 1-10; xiv. 15-24; xii. 27.

[2] Some other verbal illustrations will be found in Part II, Chap. IV.

[3] Cf. *America,* Rev. J. E. Coogan, S.J., "The Catechism in Verse," (Sept. 10, 1927), 516; Dr. Jas. J. Walsh, "Rhyme and Memorization" (Oct. 8, 1927), 612.

[4] The author is indebted to Mr. Roger Kynaston for the last four verses.

[5] From Messmer, *Spirago's Method,* 322.

CHAPTER V

GRAPHIC ILLUSTRATIONS

Chalk Talks and Blackboard Illustrations

Sketching on the blackboard as one talks is a great help in telling stories and in illustrating abstract ideas. The child is more attentive to things done than to things said. A few simple diagrams drawn upon the blackboard will often impress the truth upon children better than a deluge of verbal explanation. Illustrations are a welcome change from the ear as the usual medium of instruction to the eye and the visual imagination.

The principles to guide the teacher in the graphic illustration of ideas are few and simple. We fail if we draw too much; the fewer lines the better; a few lines but every line alive—these are useful mottoes. Only the essentials and distinguishing parts need be drawn. The essentials of, for instance, the human body, are head, body and limbs. The head can be a circle and the body and limbs, crooked or straight lines. The sketch need be neither finished nor artistic, nor need it attempt perspective, though if the teacher is able to incorporate such items, so much the better. Rapidity of execution is desirable, and this will be achieved if the unessentials are left out.

The teacher should talk as she sketches, explaining and artfully allowing herself to be prompted by the class in the execution of each line. She should strive for originality and be apt in introducing new ideas. She should practice drawing the sketch before presenting it to the class. Colored chalk can create remarkable effects. The more complex illustrations may be made up more durably and used as wall charts. It will be well if the children are occasionally allowed to reproduce a sketch on the board. Of course, the sketches that the teacher draws on

the board, if not too complex, should be copied by the child in its book. The teacher should reread our remarks on the use of the sense of sight in the preceding chapter.

The illustrations to which we devote this chapter are examples of such work. Some of them can be further simplified before their use in the classroom.[1]

TOPICS FOR DISCUSSION AND REVIEW

1. Discuss: The blackboard is as necessary in teaching religion as in teaching arithmetic.
2. Discuss: A stick of chalk is worth a bushel of words.
3. Give a summary of the principles of this chapter.
4. Devise six original graphic illustrations for use in your class of religion.

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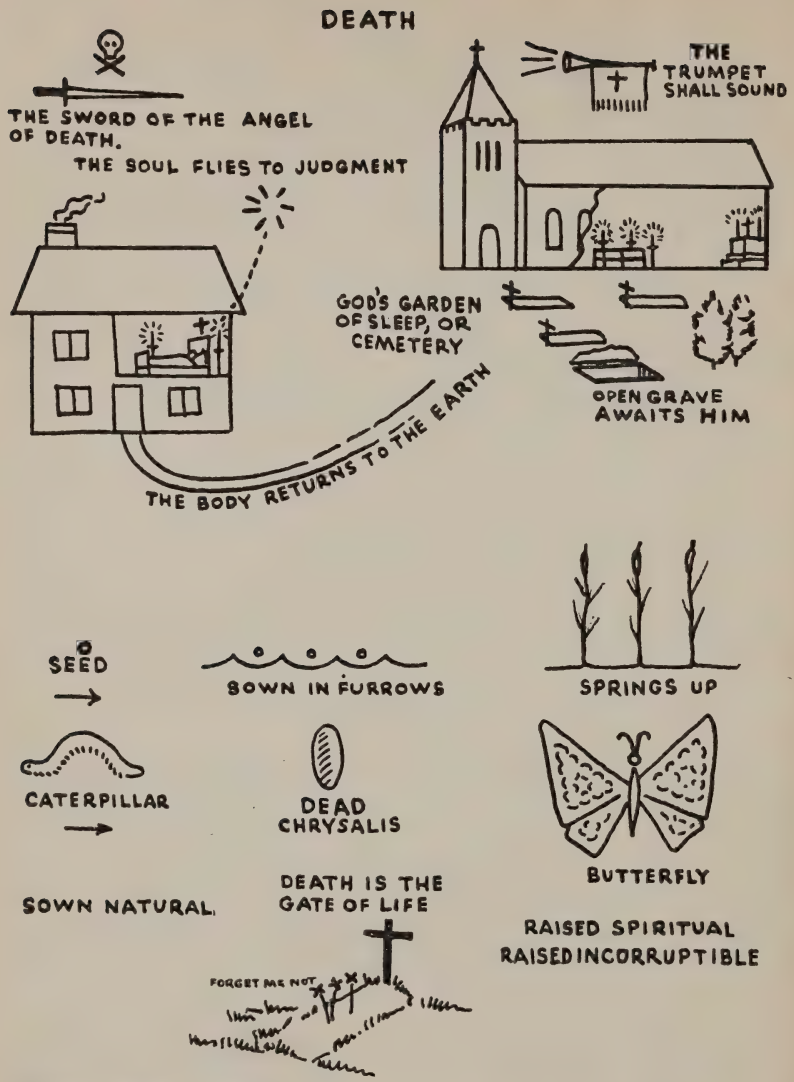
NOTE

[1] Other useful suggestions will be found in *Chalk Talks* by Ella N. Wood; *Practical Aids for Catholic Teachers* by Rev. Felix M. Kirsch, O. M. Cap., and Sister M. Aurelia (Benziger Brothers); Chalk Talk Pamphlets by the Queen's Work Press; *Spirago's Method of Christian Doctrine* by the Most Rev. S. G. Messmer (Benziger Brothers); *To the Heart of a Child* by Josephine Brownson, (Encyclopedia Press); *Teaching the Catechism* by the Editor of the Sower (Burns and Oates). The author is most grateful to the publishers of the last four named works for permission to adapt some of their illustrations for use in this book.



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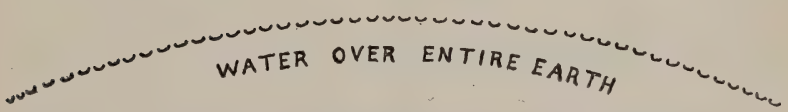
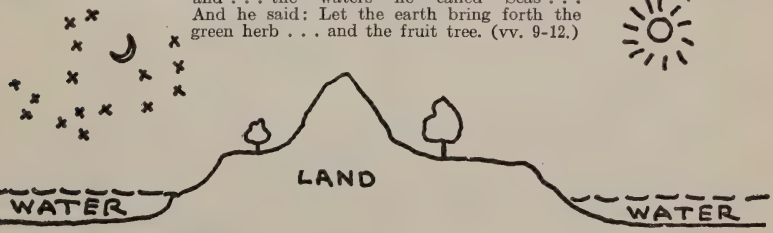
"For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God."—Job xix, 25-26.

First Day.—In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep, and God said: Be light made. And light was made. . . And He called the light Day and the darkness Night. (Gen. i, 1-5.)



Second Day.—And God said: Let there be a firmament made amidst the waters . . . And God called the firmament Heaven. (vv. 7, 8.)

Third Day.—God also said: Let the waters that are under heaven be gathered together into one place, and let the dry land appear . . . And God called the dry land Earth; and . . . the waters he called Seas . . . And he said: Let the earth bring forth the green herb . . . and the fruit tree. (vv. 9-12.)



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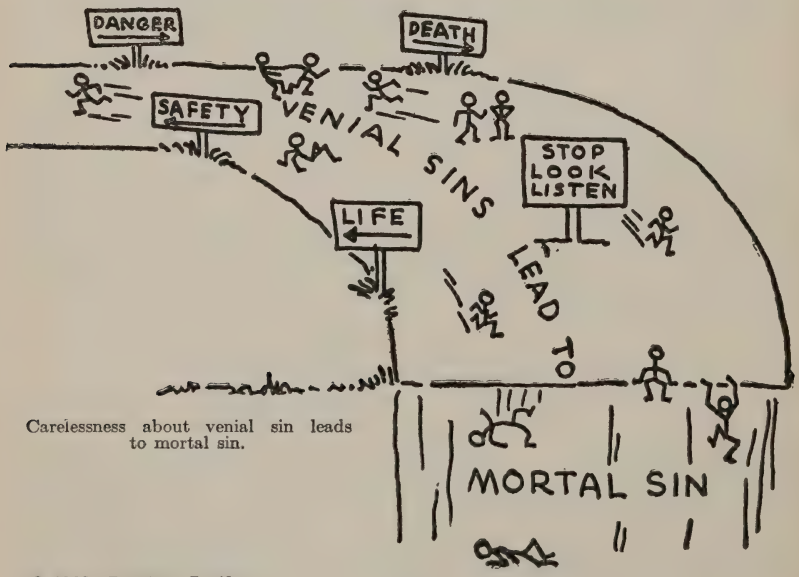
Fourth Day.—And God said: Let there be light made in the firmament of heaven to divide the day and the night, and let them be for signs and for seasons, and for days and for years: to shine in the firmament of heaven and to give light upon the earth. (vv. 14, 15.)

Fifth Day.—God also said: Let the waters bring forth the creeping creature having life and the fowl. And God created the great whales. (vv. 20, 21.)

Sixth Day.—And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things and beasts of the earth. And he said: Let us make man to our own image and likeness. (vv. 24-27.)



Carelessness about venial sin leads to mortal sin.

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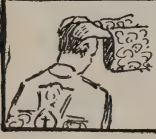
THE SEVEN SACRAMENTS
THE OUTWARD SIGNS AND INWARD EFFECTS

OUTWARD SIGNS, SEEN, HEARD, ETC.	INWARD EFFECTS
BAPTISM "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."	Cleanses from original sin, makes us Christians, children of God and heirs of heaven.
CONFIRMATION "I sign thee with the sign of the cross and I confirm thee with the Chrism of salvation, in the name of the Father, etc."	We receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.
HOLY EUCHARIST "This is My Body; this is the Chalice of My Blood."	Unites us to Christ, increases sanctifying grace and all virtues in us, lessens evil inclinations, is a pledge of future glory.
PENANCE "I absolve thee from thy sins in the name of the Father, etc."	Forgives sins committed after Baptism.
EXTREME UNCTION "By this holy unction and His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by thy sight, etc."	Gives health and strength to soul and sometimes to body.
MARRIAGE The words or signs which express the consent of the man and woman.	Sanctifies love of husband and wife, gives them grace to bear with each other's weaknesses, enables them to bring up their children in fear and love of God.
 **HOLY ORDERS** "Receive the power to offer sacrifice in the Church for the living and the dead, in the name of the Father, etc."	Gives bishops, priests and other ministers of the Church the power and grace to perform their sacred duties.

HOLY GHOST

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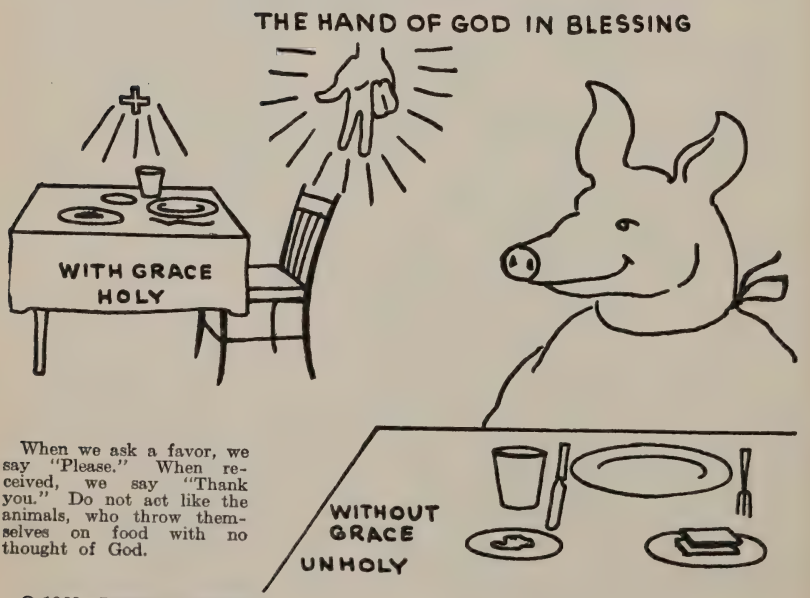

When we ask a favor, we say "Please." When received, we say "Thank you." Do not act like the animals, who throw themselves on food with no thought of God.

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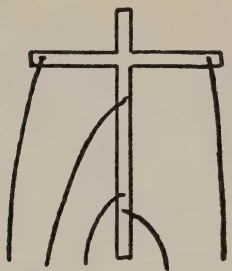
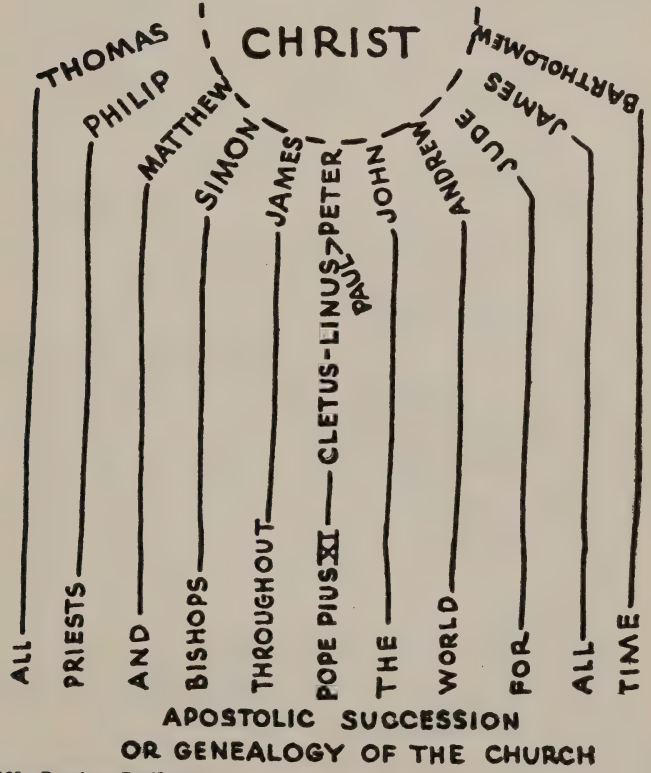
THE OLD COVENANT

The Promise of Redemption, the New Covenant, signified in the three-colored rainbow.—Genesis ix, 12-17.

THE NEW COVENANT



Fulfills the Old Covenant by the five red wounds of the Saviour.



APOSTOLIC SUCCESSION
OR GENEALOGY OF THE CHURCH

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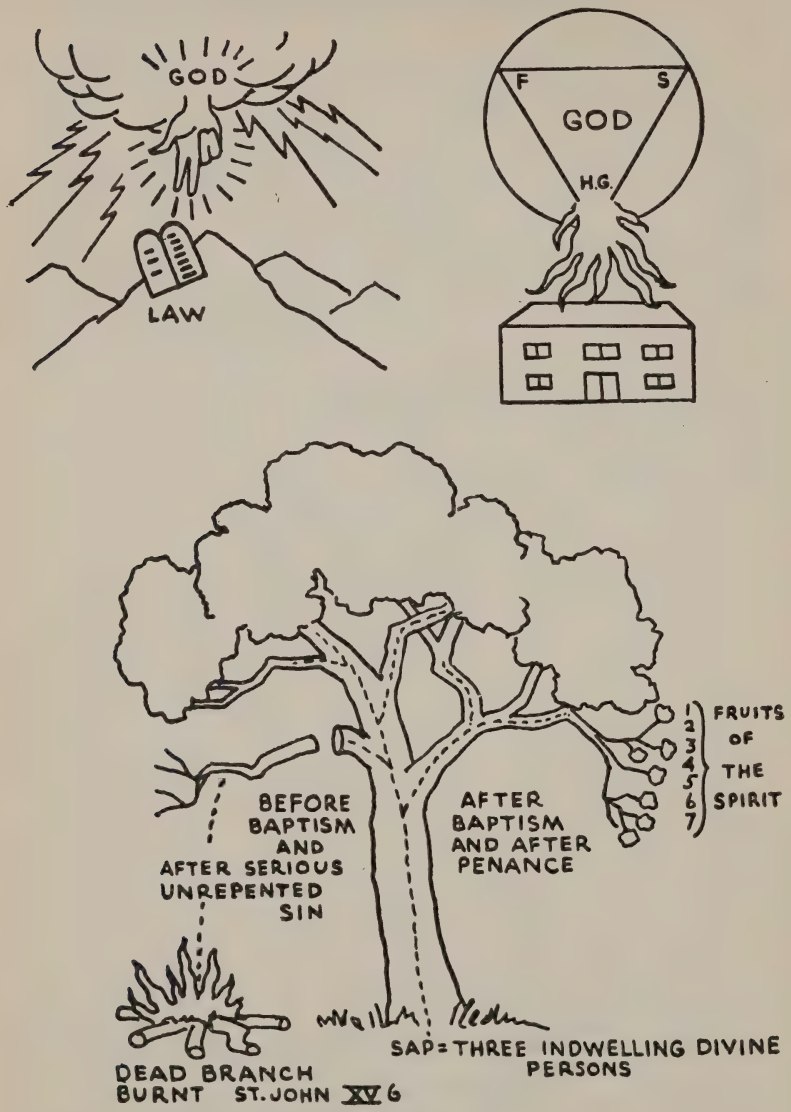
MOUNT SINAI AND PENTECOST



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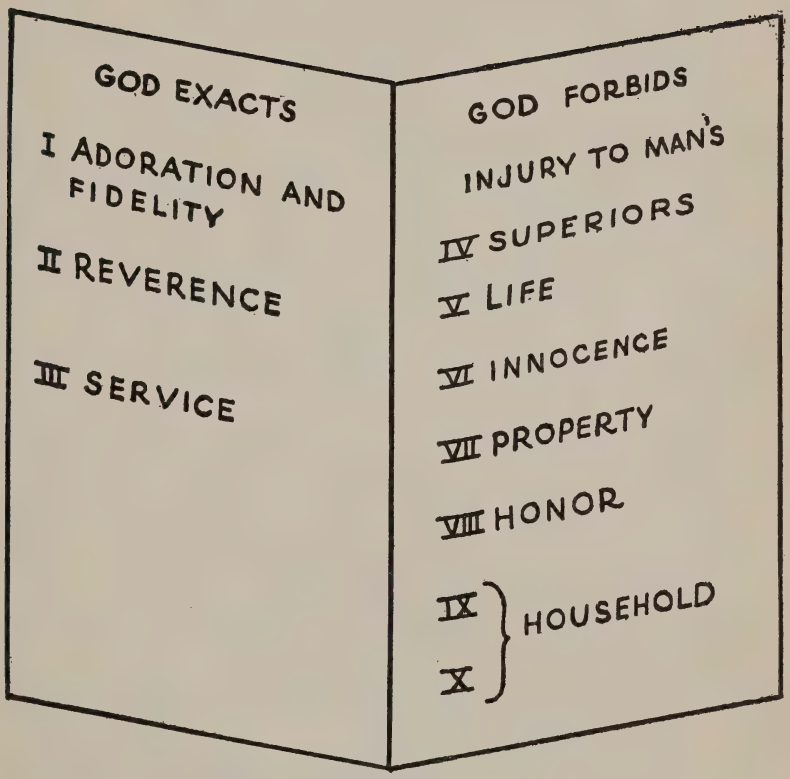

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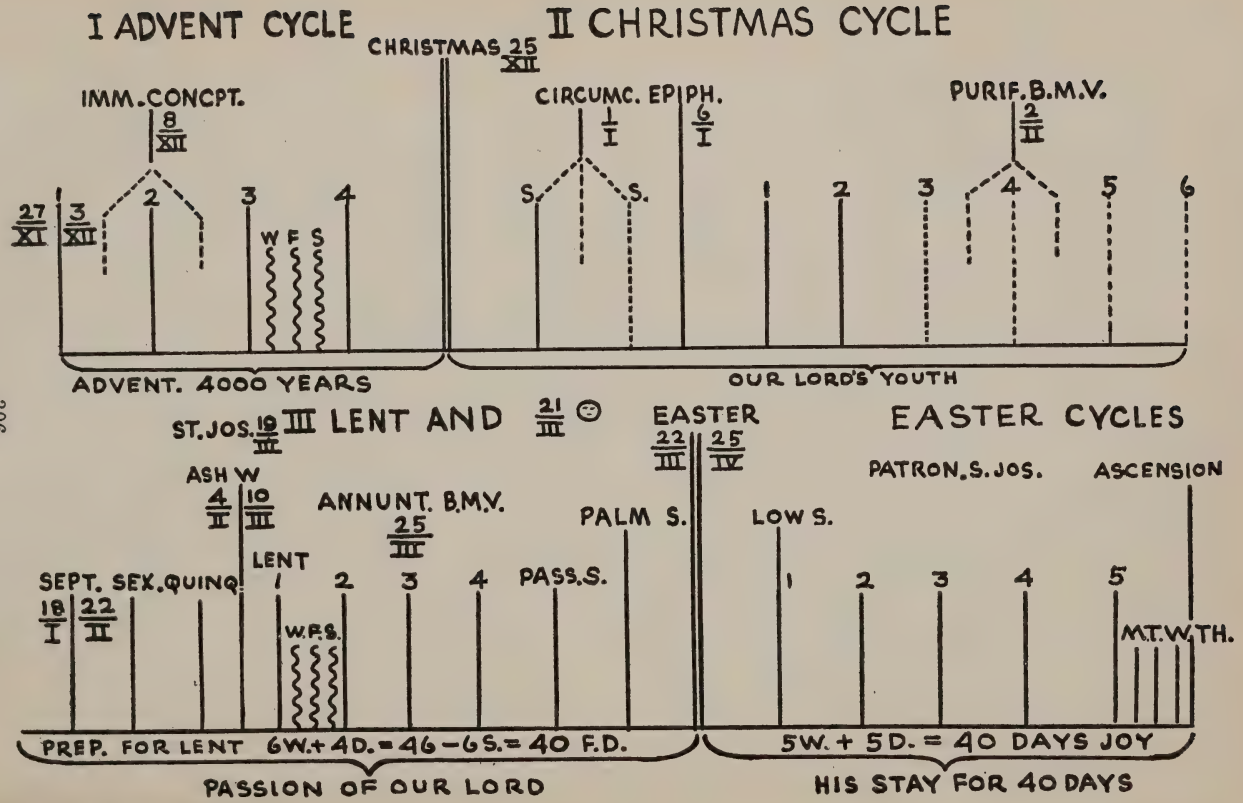

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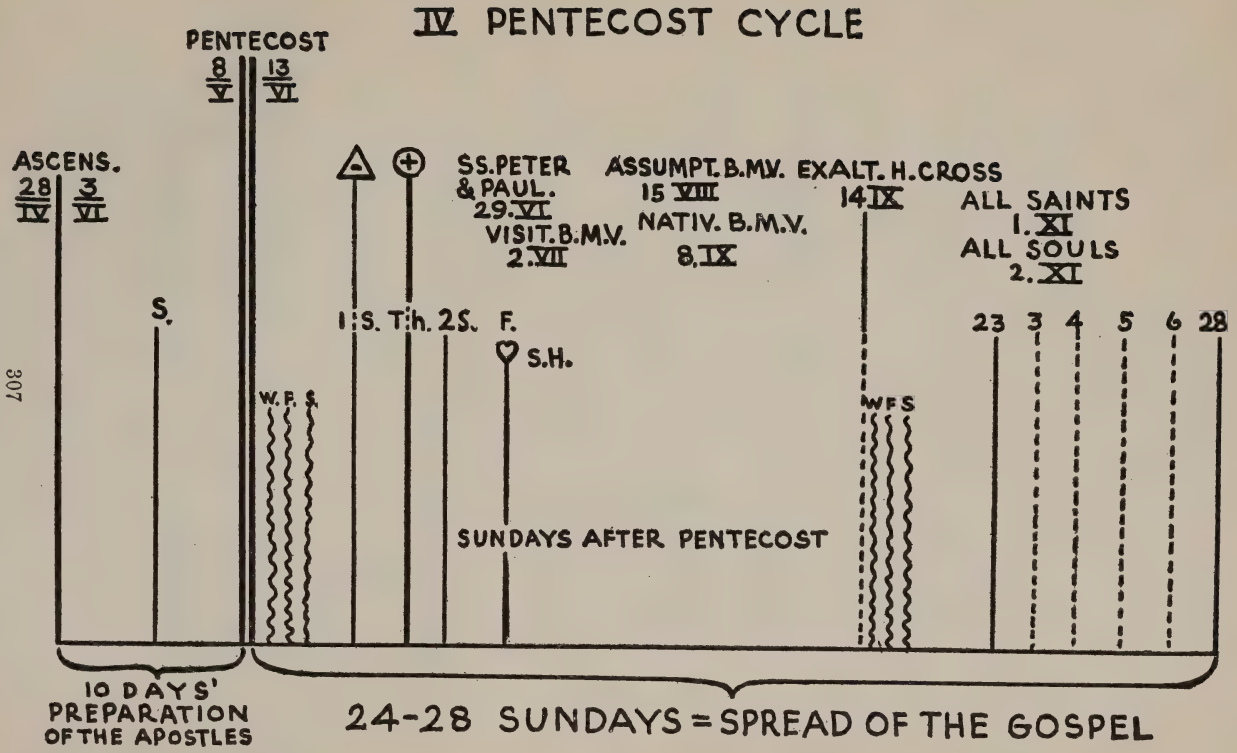

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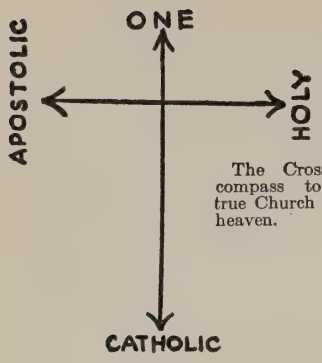
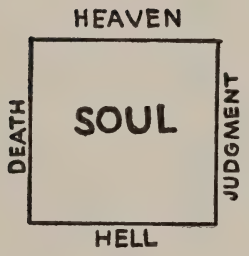
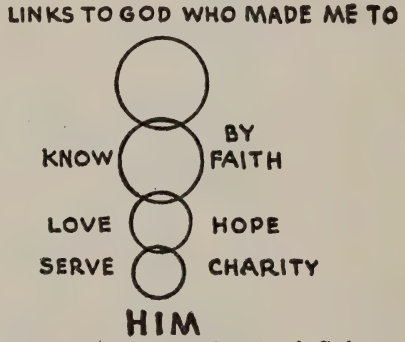
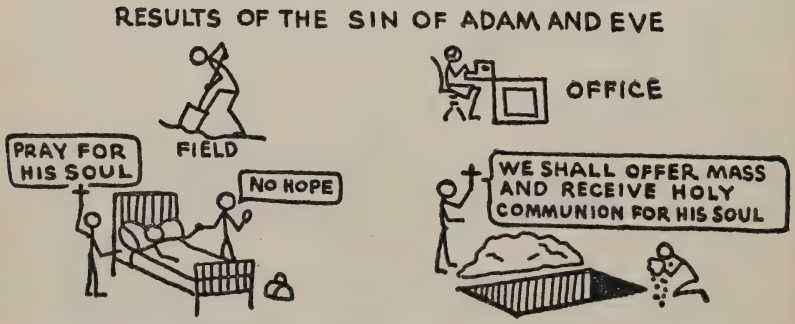


The Cross, the compass to the true Church and to heaven.





Likewise, the commandments of God and of His Church.


RESULTS OF THE SIN OF ADAM AND EVE
FIELD
PRAY FOR HIS SOUL
NO HOPE
OFFICE
WE SHALL OFFER MASS AND RECEIVE HOLY COMMUNION FOR HIS SOUL

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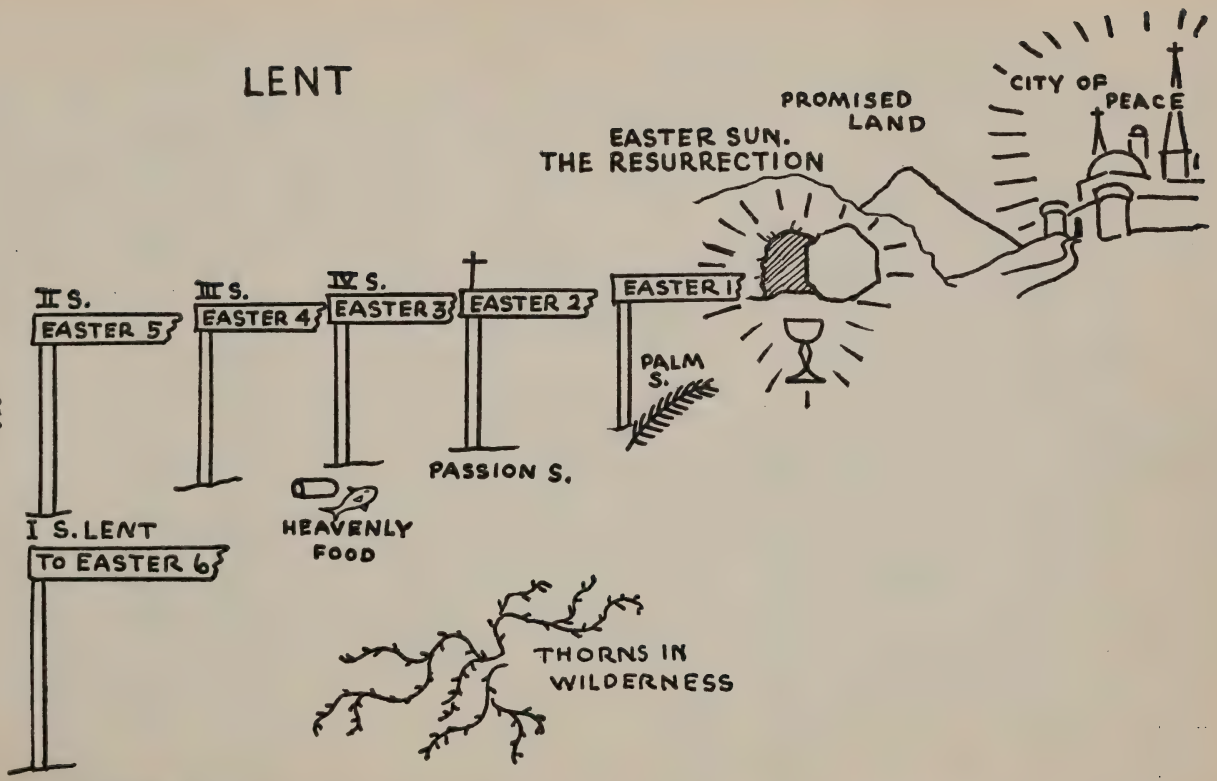

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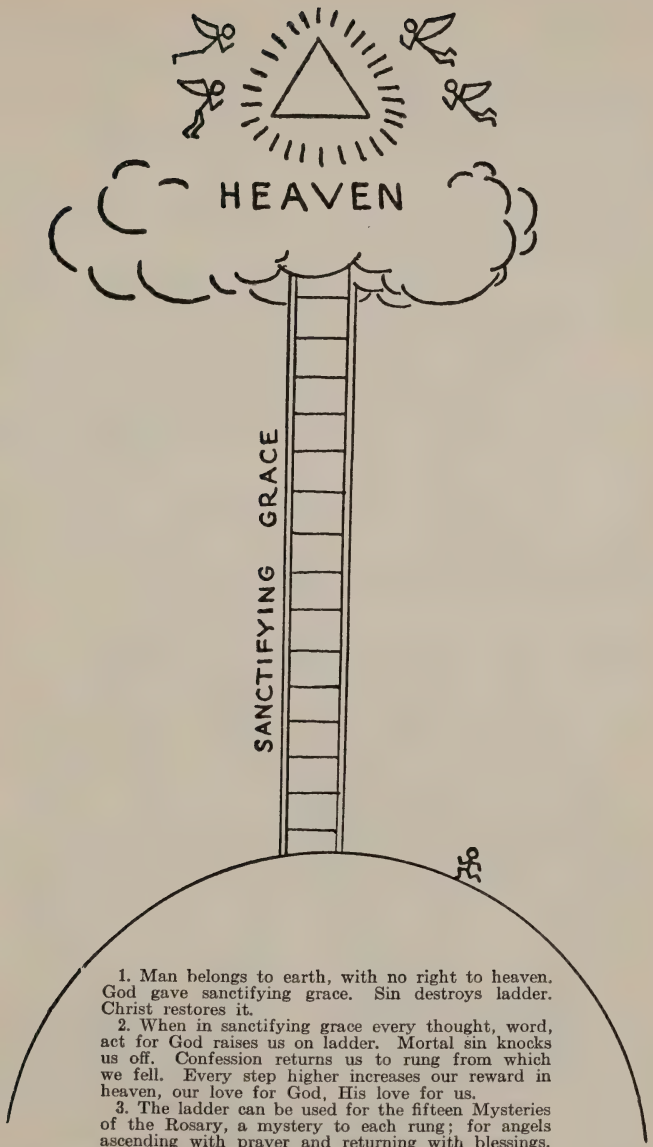

1. Man belongs to earth, with no right to heaven. God gave sanctifying grace. Sin destroys ladder. Christ restores it.

2. When in sanctifying grace every thought, word, act for God raises us on ladder. Mortal sin knocks us off. Confession returns us to rung from which we fell. Every step higher increases our reward in heaven, our love for God, His love for us.

3. The ladder can be used for the fifteen Mysteries of the Rosary, a mystery to each rung; for angels ascending with prayer and returning with blessings.

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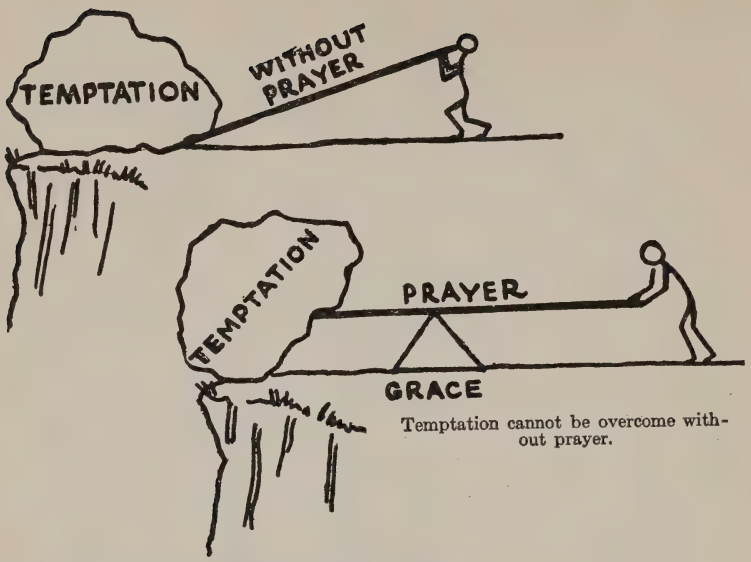

Temptation cannot be overcome without prayer.

WE MUST HEAR MASS EVERY SUNDAY IN THE YEAR UNLESS A GOOD REASON PREVENTS US, AND
ALL SAINTS NOV. 1
IMMAC. CONCPT. DEC. 8
ASSUMPTION AUG. 15
ON THE 6 HOLY DAYS
CHRISTMAS DEC. 25
ASCENSION 40 DAYS AFTER EASTER
CIRCUMCISION JAN. 1

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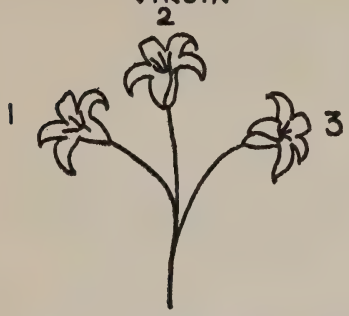
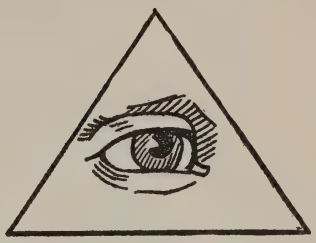
MARY, EVER IMMACULATE VIRGIN

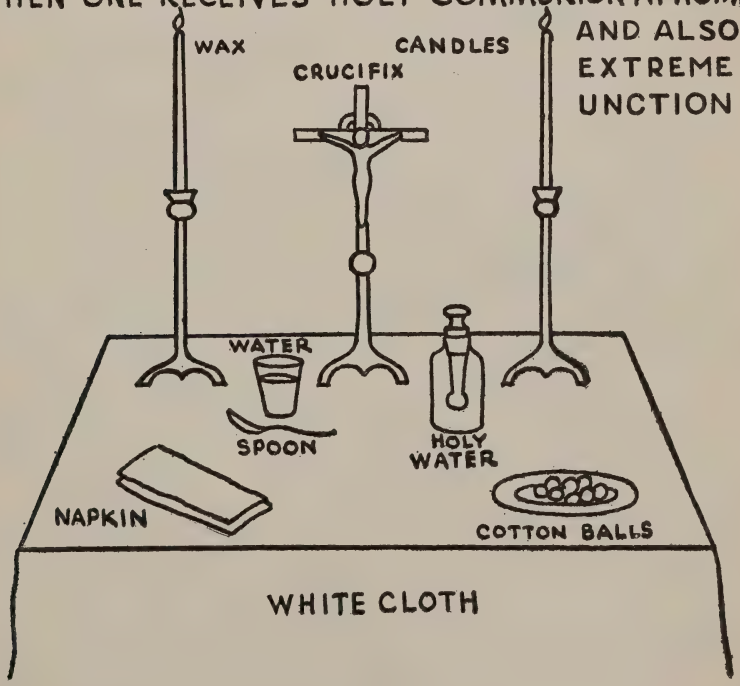


1. VIRGIN WHEN GABRIEL CAME
2. WHEN CHRIST WAS BORN
3. WHEN SHE DIED

THOU, GOD, SEEST ME



WHEN ONE RECEIVES HOLY COMMUNION AT HOME AND ALSO EXTREME UNCTION



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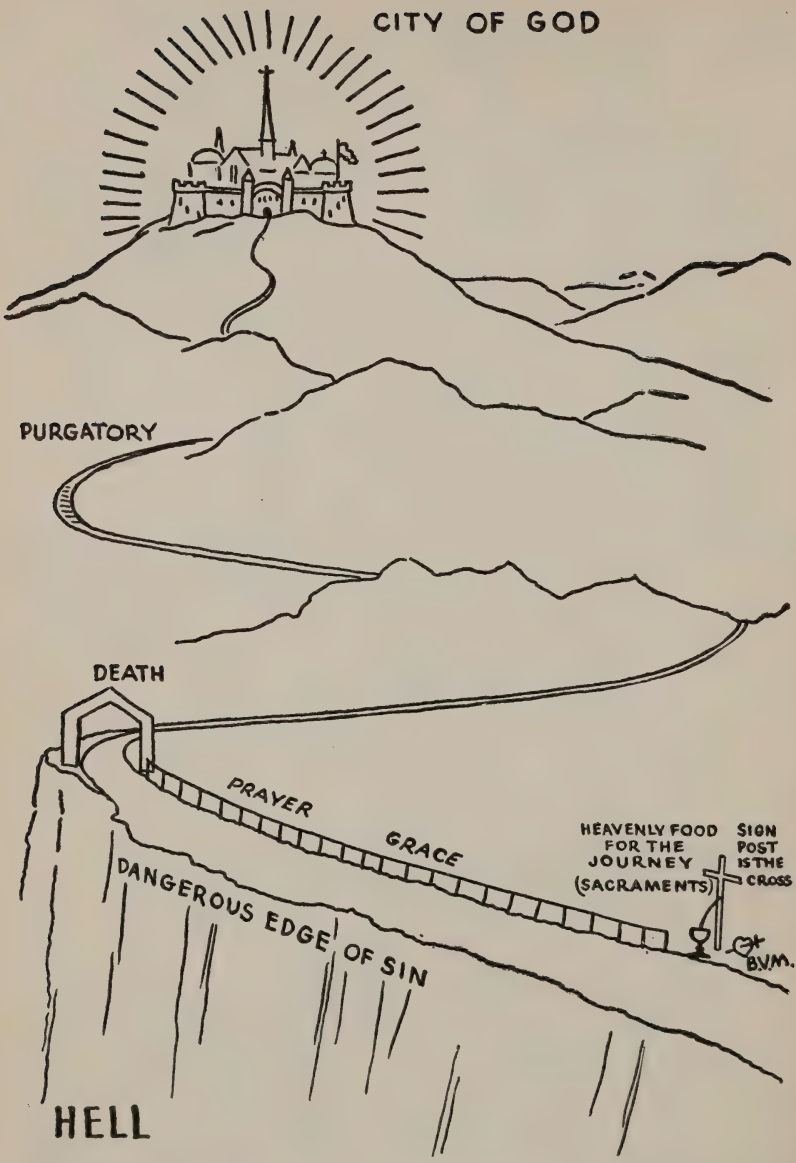

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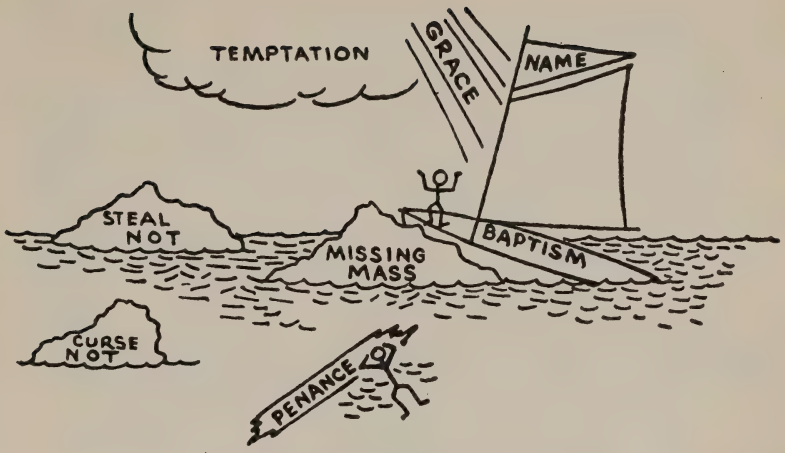
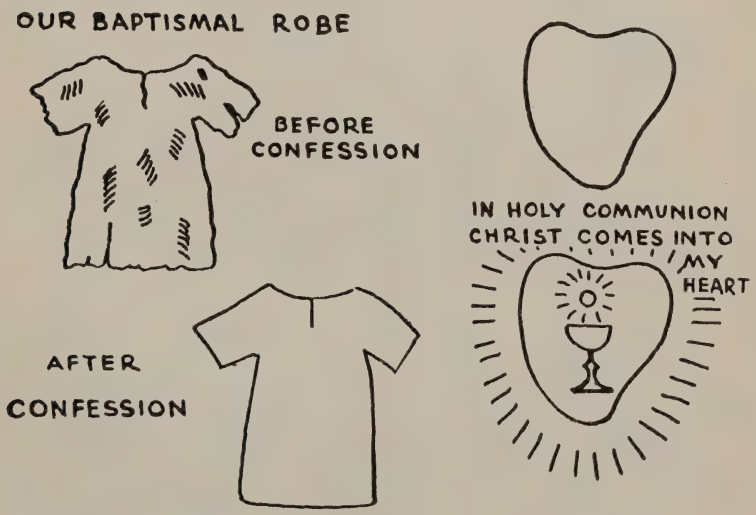


The Second Plank after Shipwreck—Penance.



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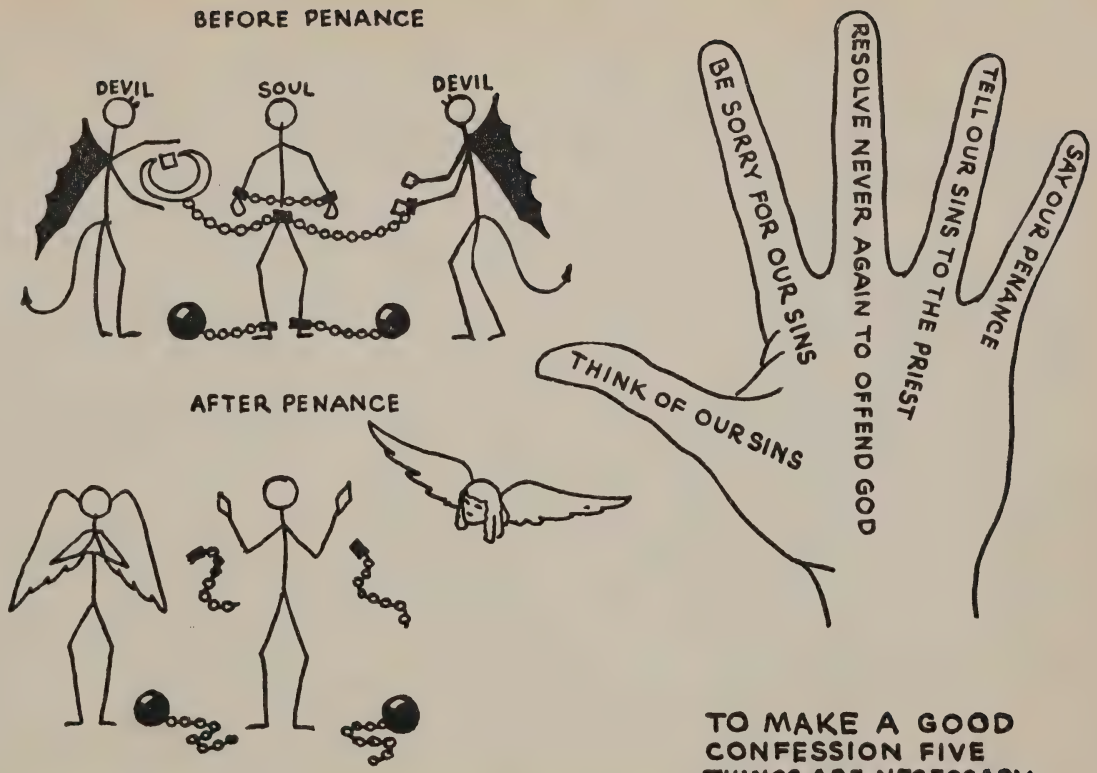

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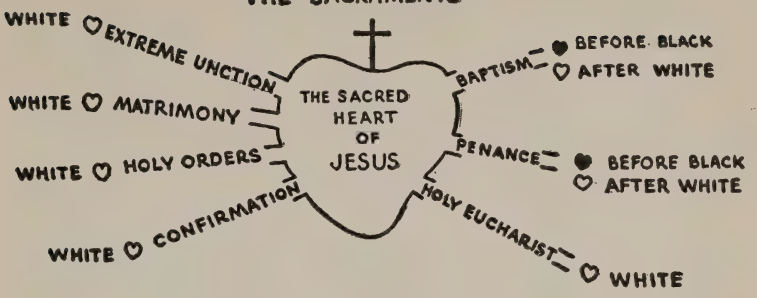
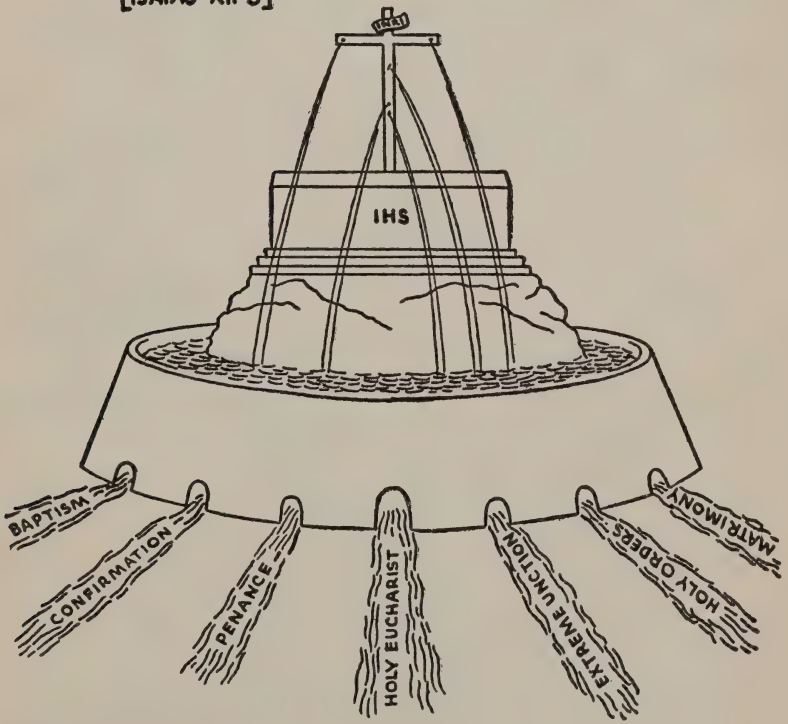
THE SACRAMENTS



THE FOUNTAIN OF LIFE AND SEVEN RIVERS OF GRACE

[ISAIAS XII 3]



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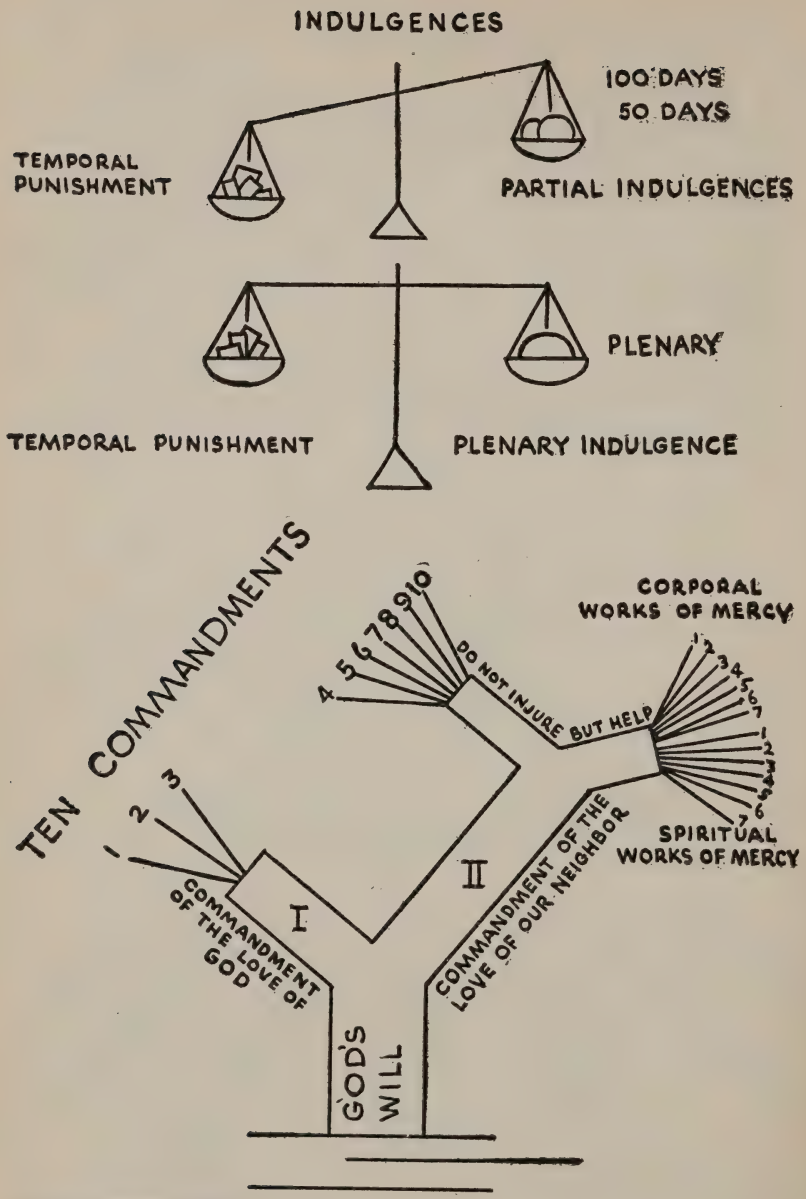

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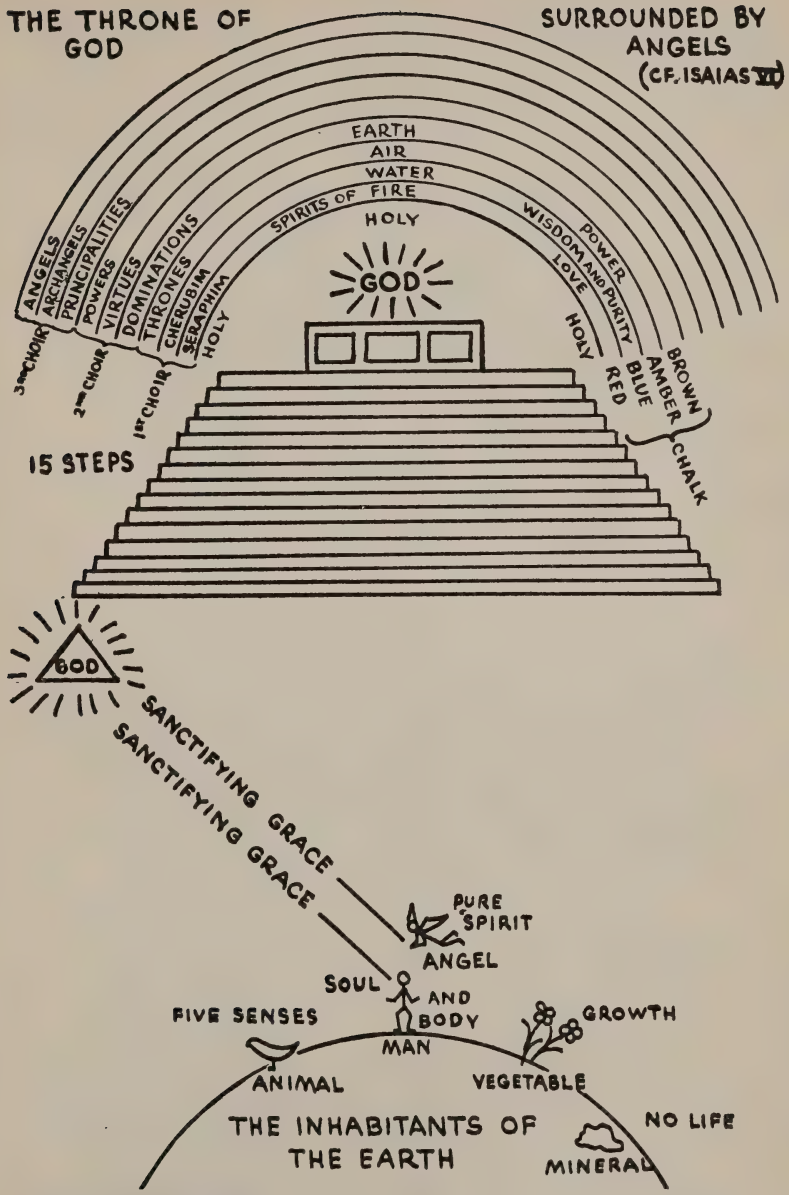

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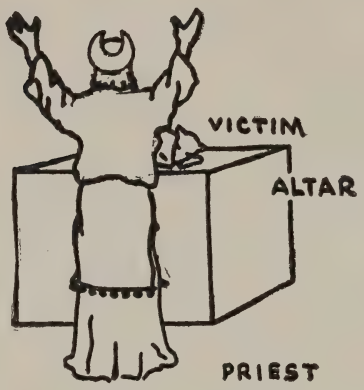
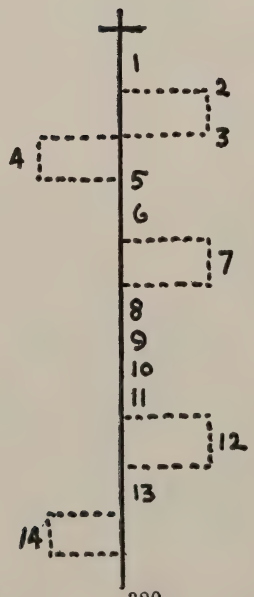
SACRIFICE

1 TO HONOR GOD
2 TO THANK GOD
3 TO MAKE UP TO GOD FOR SIN
4 TO ASK GOD'S HELP



PRINCIPAL PARTS OF THE MASS



1 CONFITEOR
2 ORATIONS
3 EPISTLE
4 GOSPEL
5 CREDO
6 OFFERTORY
7 LAVABO
8 SECRET
9 SANCTUS
10 CONSECRATION AND ELEVATION
11 COMMUNION
12 ORATIONS
13 BLESSING
14 LAST GOSPEL

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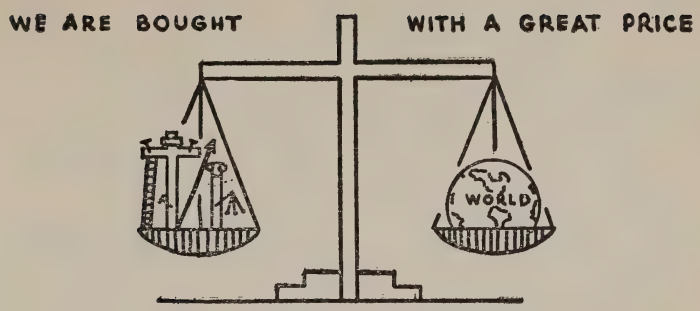
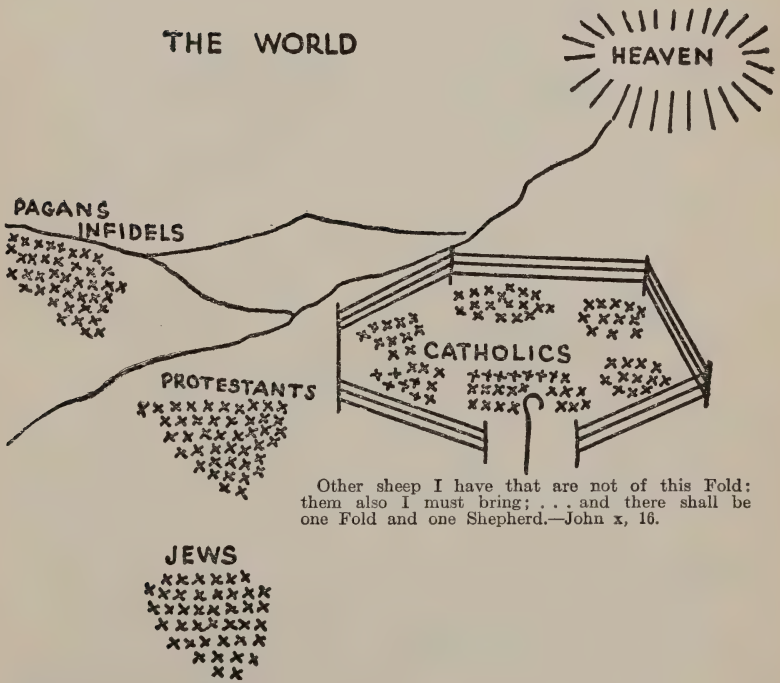


We adore Thee, O Lord, and we bless Thee. Because by Thy holy Cross Thou hast redeemed the world.



Other sheep I have that are not of this Fold: them also I must bring; . . . and there shall be one Fold and one Shepherd.—John x, 16.

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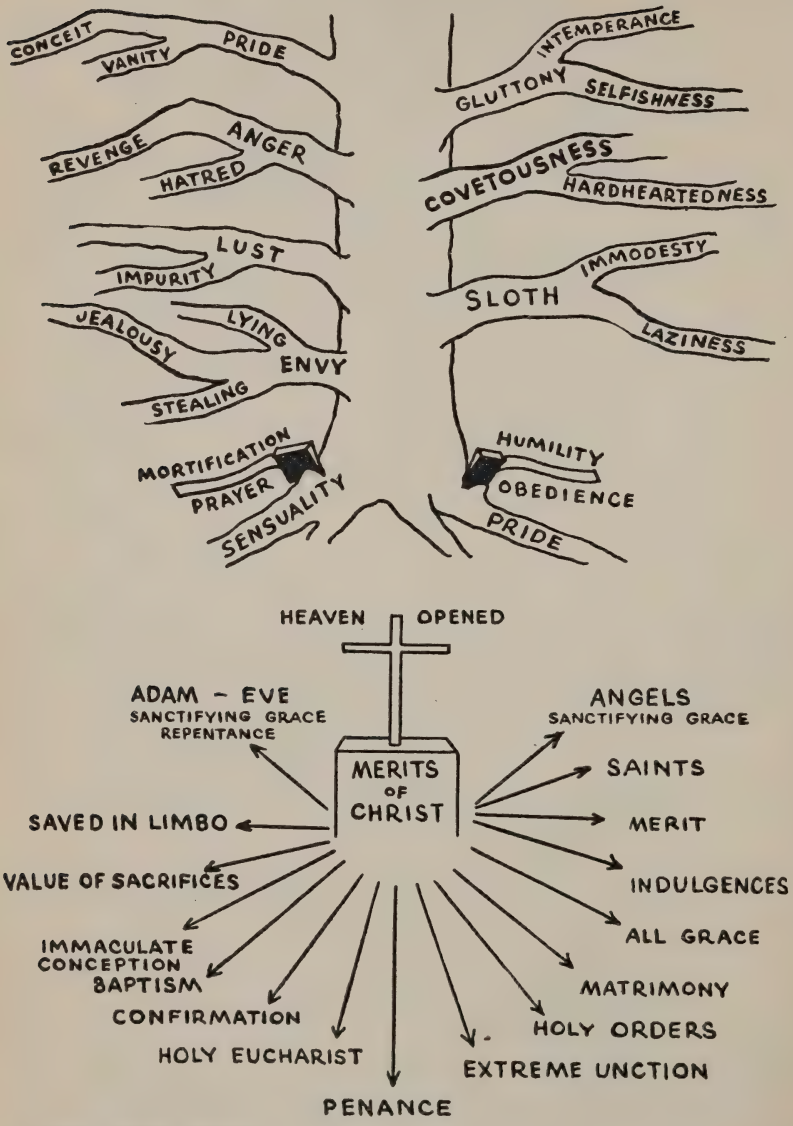
THE SEVEN CAPITAL SINS

Their roots and the remedies against them.



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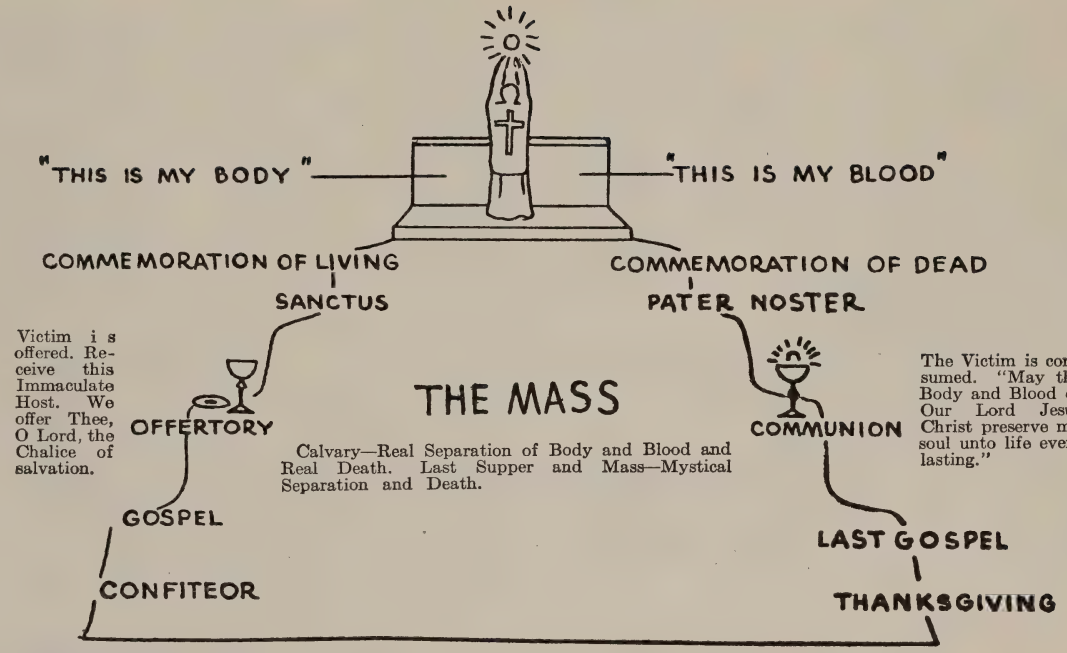
"THIS IS MY BODY"
"THIS IS MY BLOOD"
COMMEMORATION OF LIVING
COMMEMORATION OF DEAD
SANCTUS
PATER NOSTER
Victim is offered. Receive this Immaculate Host. We offer Thee, O Lord, the Chalice of salvation.
OFFERTORY
THE MASS
Calvary—Real Separation of Body and Blood and Real Death. Last Supper and Mass—Mystical Separation and Death.
COMMUNION
The Victim is consumed. "May the Body and Blood of Our Lord Jesus Christ preserve my soul unto life everlasting."
GOSPEL
LAST GOSPEL
CONFITEOR
THANKSGIVING

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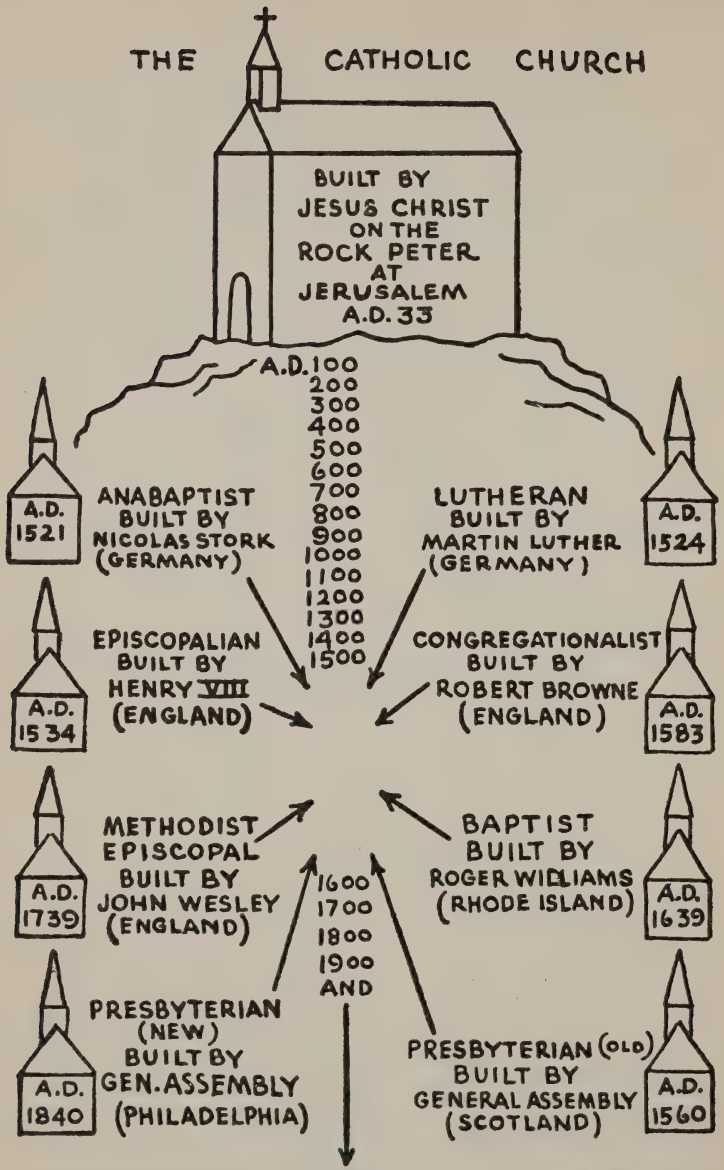
"I shall go unto the altar of God."


THE CATHOLIC CHURCH
BUILT BY JESUS CHRIST ON THE ROCK PETER AT JERUSALEM A.D. 33
A.D. 100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500
A.D. 1521
ANABAPTIST BUILT BY NICOLAS STORK (GERMANY)
LUTHERAN BUILT BY MARTIN LUTHER (GERMANY)
A.D. 1524
A.D. 1534
EPISCOPALIAN BUILT BY HENRY VIII (ENGLAND)
CONGREGATIONALIST BUILT BY ROBERT BROWNE (ENGLAND)
A.D. 1583
A.D. 1739
METHODIST EPISCOPAL BUILT BY JOHN WESLEY (ENGLAND)
BAPTIST BUILT BY ROGER WILLIAMS (RHODE ISLAND)
A.D. 1639
1600 1700 1800 1900 AND
A.D. 1840
PRESBYTERIAN (NEW) BUILT BY GEN. ASSEMBLY (PHILADELPHIA)
PRESBYTERIAN (OLD) BUILT BY GENERAL ASSEMBLY (SCOTLAND)
A.D. 1560
Same Catholic Church
TO THE END OF TIME
Growing number of increasingly differing non-Catholic churches.

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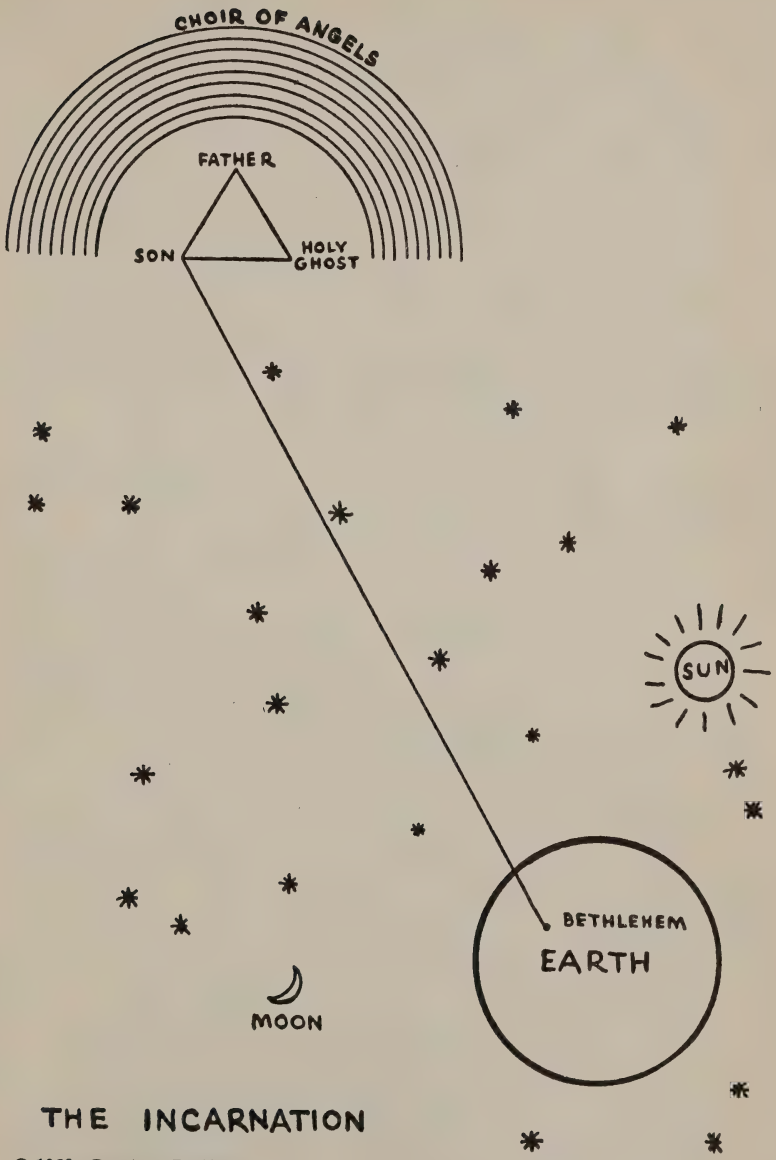

THE INCARNATION

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TREE OF KNOWLEDGE OF GOOD AND EVIL

ADAM + EVE — HUMAN RACE

SETH CAIN ABEL

ABRAHAM + SARAH — CHOSEN NATION

ISAAC ISHMAEL

JACOB ESAU

R S LEVI JUDAH OTHERS — CHOSEN TRIBE

MOSES AARON BOOZ + RUTH

PRIESTS LEVITES

JESSE

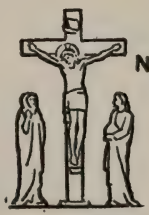
DAVID — CHOSEN (ROYAL) FAMILY

ZACHARY
ELIZABETH
JOHN BAPTIST

S. JOSEPH

JOACHIM + ANNA
THE BLESSED VIRGIN
OUR SAVIOUR

TREE OF LIFE



NEW ADAM (CHRIST)

NEW EVE (MARY)

S. JOHN (YOU AND I)

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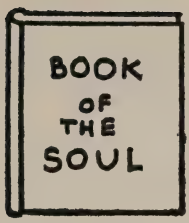
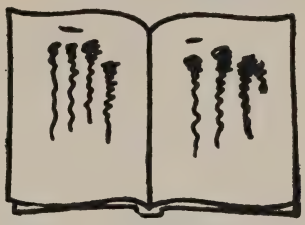
THE BOOK OF THE SOUL



FIRST PAGE

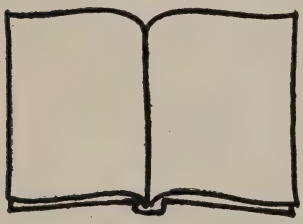


2ND PAGE

1. Soul born in sin all dirty: because of Adam's fall we are thus children of wrath. But we are not altogether bad: you can still see the white shining through. So, the image of God is still in our soul when we are born, though the likeness is gone.

2. Baptism, the Red Sea of the Blood of Christ, in which the dirty soul is dipped and then given to the charge of a guardian angel.

3RD PAGE



3. All white and beautiful: the angel's joy is to keep it white till the day of death when he will give it back to God.

4TH PAGE

4. If a first mortal sin: the angel weeps: the soul must now go to hell unless the blot can be got rid of.

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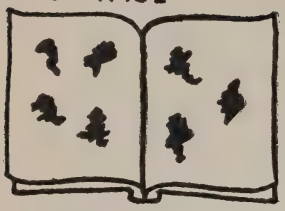
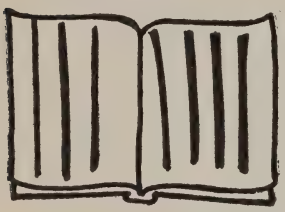
5TH PAGE



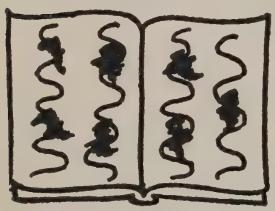
5. One sin leads to another: here there are seven blots for the seven capital sins: Pride, Anger, Lust, Envy, Gluttony, Covetousness, Sloth.

6TH PAGE



6. Only the Blood of Christ can wash away the guilt of sin: seven times He shed it for us: in His Circumcision, Agony in the Garden, Scourging, Crowning, having His raiment torn off, the nailing to the Cross and the Piercing of His Side.

7TH PAGE

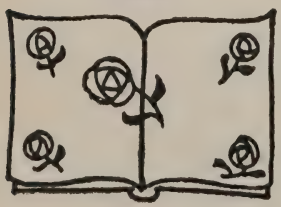


7. Bring the dirty soul to Christ. Put it at the foot of His Cross where the Blood is pouring down in four streams: from His right Hand, from His left Hand, from His Side and from His Feet like the four rivers that watered Paradise.

8TH PAGE

8. Come and confess your sins to God and His priest, and your soul will be white again as it was after Baptism. This is joy for your guardian angel and for all the angels in Heaven.

9TH PAGE



9. But the page must not be left blank. The "soul is like a well-watered garden": it must have flowers: five roses—one for each of Christ's wounds. Four were red and the fifth was red and white for the Blood and water. So in your soul make five times an act of love to Christ, giving Him back five sweet flowers for His five great red wounds.

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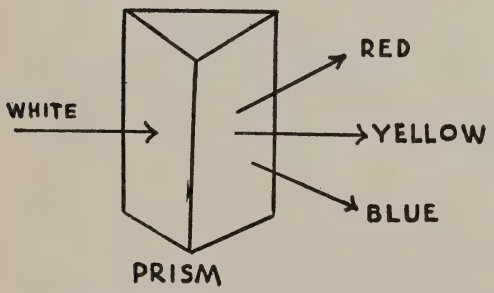

(RED CHALK)

THE FALL OF THE BAD ANGELS

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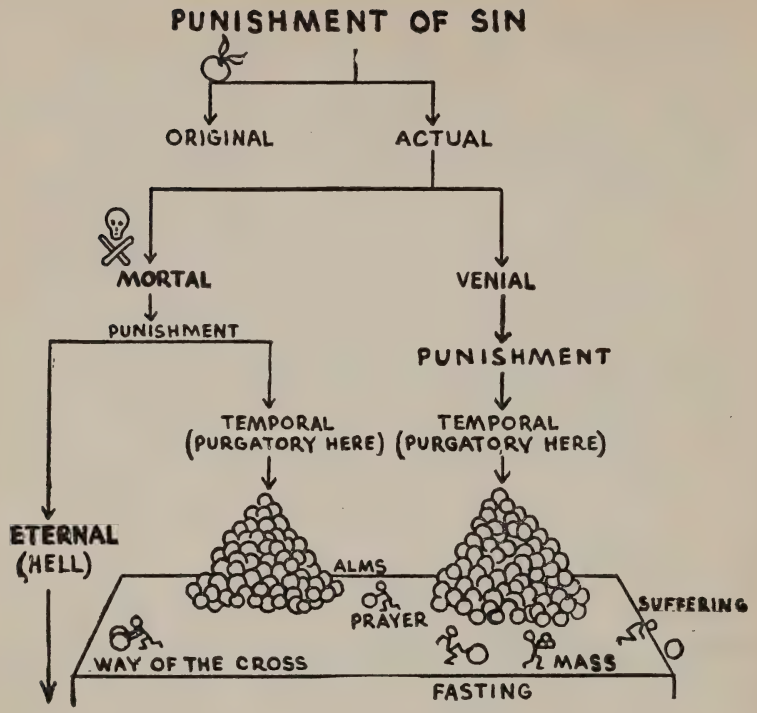

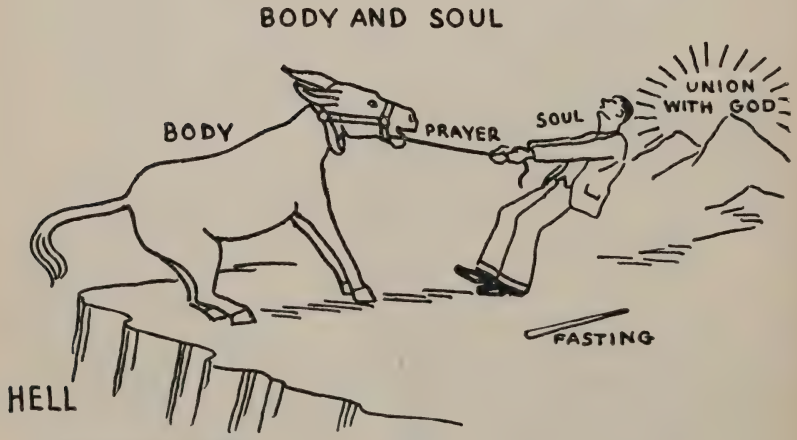

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CHAPTER VI

THE ASSOCIATION OF IDEAS: PARABLES, STORIES AND DRAMA

The association of ideas plays a large part in mental life. There are three stages to it. Two images or ideas are brought together in the mind. After a while the ideas disappear from consciousness, but the bond remains. Later, one of the ideas reappears and, through the bond, revives the old association. The story and the parable (which is the story plus literal statement of a spiritual truth) are ready instruments for the creation of this association. Such an instrument also is the drama, which is the story expressed in action. We shall discuss in this chapter the use to which these forms of association may be put in the teaching of religion.

I. The Parables of Christ and the Liturgy of the Church

The Parables of Christ. "All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them."[1] The parables of Christ have their sources: in nature—the lilies of the field; or nature modified by industry —the sheepfold; or in human experience: social, in the marriage feast; financial, in the talents and graft of the steward; domestic, in the dissipation of the Prodigal. The seed, candle, sower, feast, etc., were already part of the experience of Christ's auditory. Witnessed daily, they brought no associated thought of religion. Religion was associated only with the Temple and Synagogue service. When Christ unfolded the parable, people and Apostles wondered.[2] The types of the Pharisee and Publican, for instance, were already in the minds of the audience,

but they were not held in comparison. Their juxtaposition by Christ occasioned surprise and consequent interest. The justification of the Publican was another surprise. But when the story was linked with the statement that the humble shall be exalted and the proud put down, the spiritual truth went home.

When the people became accustomed to parables, they would prick up their ears and would guess at the religious truth when a new parable was begun. So the bond between daily experience and its religious lesson was cemented. Christ, the parable maker, passed to heaven, but the commonplace objects of His parables remained. The people saw them still—the sower, the seed, etc.,—and they were reminded of the religious truths that Christ had associated with them.

"The shifting sand, the lily flower,
The lowly grasses, waving wheat,
The cast-out salt, the scattered seed,
The cockle growing near their feet—

"The common things of daily life,
He glorified where'er He trod,
Empowering them (by speech divine)
To lead men up to things of God."

In a similar manner the Church, in her liturgy, associates religion at every turn with innumerable things. The Cross speaks of redemption, holy water of purification, church ornamentations recall mysteries and the heroism of the saints, etc. The same may be said for the Sacraments, the sacramentals and ritual blessings.

Association and the Child. Psychological, rather than logical or ontological association is the child's need. The problem is to bring such association into the lesson, to hang a bit of religion on every peg in the child's experience, after the manner of the Gospel and liturgical association. As it was with the Apostles and disciples so, with us, the child's daily experience is the best field in which to work. The city's surging crowd life, machines, buildings, construction, trains, electricity, steam, auto, phone, plane, radio, telegraph, police, billboards, jazz, athletics, games—

all these, the child's environment and influences, are the elements of associations that are being formed. The good and neutral incidents can be selected, endowed with spiritual meaning and so pre-empted for religion. Association arising from the parable or the story will do this.

It is sometimes difficult to interpret the analogies and to translate the literal parts of a Gospel parable into its spiritual meaning. The blackboard is one help toward arriving at the higher meaning and suggesting the necessary personal application without unduly emphasizing the purely informative part. The comparison between the relationship of the first two to the second two terms can be set on the board after the manner of an algebraic formula—a : b :: c : d.

II. Story Telling

Story telling is perhaps the oldest art. All the psychological methods stress the advisability of starting with a story.[3]

"Those who have charge of children's reading rooms in American libraries have had to rediscover and exercise that art. Children who come to borrow books remain to have stories told them."[4]

The child loves the story, for it stirs the imagination. Grey beards relish it, for it establishes contact, warming the imagination and disposing the intellect to assent to the more serious sequence. Stories fix the truth in the mind when detailed explanation fails. Virtue and vice tend to become incarnate in the mind, and stories, therefore, that deal with them, educate to new thoughts, experiences and images. Stories arouse sympathy with the great and noble and beget enthusiastic devotion to them. Janet Erskine Stuart says: "To find a character like one's own which has fought the same fight and has been crowned, is an encouragement which obtains great victories."[5] The story teller, it has been said, is the maker of tradition and joins the band of minstrels and poets from Homer to Tara, from the Crusades to the Pentateuch. The teacher who tells a story well is like the rhapsodist who leaves her audience breathless.

Success in story telling, if not an initial gift, will come with effort. Mary T. Waggaman says: "But I have never taken this viewpoint [of no effort]. I can truthfully say that I have given to my juvenile readers the best that is in me. I have brought to this seemingly simple work the literary experience of many years. I have considered plot, detail, diction and, when necessary for accuracy in description, I have made painstaking research."[6]

What and How to Tell. The story selected should contribute definitely to the mental and moral growth of the child. It should have a practical bearing and grow out of the lesson if possible. The basis of the selection should be the child's characteristics, interests and environment. Such stories will appeal to the imagination, make slight demand on memory and ignore abstract reasoning. The legendary is unsuitable for the questioning mind of today, and the stories told in religion class should not be veiled in fancy. It will be necessary also to strike an average of, say, nine, when addressing children from six to twelve years of age. Every well-ordered syllabus indicates for each term stories drawn from the lives of saints. In addition, it will be well for the teacher to make her own collection of stories from the edifying incidents in the lives of present-day boys and girls.

The material must be arranged in advance, and its sequence, lesser and main points, known well. The story should be told, not read, and only the opening and close memorized. If the imagination is relaxed and the sympathy broods, the story will become real to teller and told. The scenes must be visualized. Mystery, the air of interest, heroism and the moral element must be subtly suggested at the beginning and end. A question or an experience can introduce the story. But the introduction must be brief and begin the action. In fact, a story has to be told about happenings. The moral tone must not be too evident. There should be only one main moral, character and idea. The climax should be skillfully led up to by so many linking chains of incident. The time and place create the atmosphere and should be described through the eyes of the chief character, with

an appeal to the physical senses and feelings. The conclusion should be short and satisfying.

The teacher's voice and manner should be intimate, easy and natural. Self-consciousness should be absorbed in the reverie of the telling. Each child must feel that the story is for him. There should be neither generalities nor detailed descriptions of states of mind. Important words and phrases should be repeated. Certain descriptions in the story should be purely conventional. Such "runs" come to be recognized, afford relief and may be almost chanted. So, too, there are certain possessions or characteristics of the chief character to be made memorable. Facial, tonal and manual gestures, as well as whispers and pauses, are helpful. The language should be simple but not childish. Strange words do not bewilder children if there is order in the action and the sentences. If the story is for right conduct, pause a few minutes after it and let it germinate. Let one child retell the story and the others check up on detail. Let the children make up stories such as how they helped the sick and poor. Let them repeat the teacher's stories.

The teacher will find abundant story material in the many story books for children with which our public libraries abound. She should try to secure for the child a living and loving familiarity with the saints, who represent Christ in human dress in all circumstances and temperaments. She should try to overcome the unfortunate unreality apparent in many hagiographies. Finally, if she lacks the ability to tell stories well—a prime requisite of the true teacher—she can learn if she will study the best models.

III. Dramatization

The Church has utilized the play instinct in its complex form of drama for religious purposes. She found it of great help in presenting to her simple fold the miracles and mysteries of faith. She originated the miracle and morality plays, precursors of the Nativity and Passion plays. The Mass, low or solemn high,

and the Mass of requiem, Benediction of the Blessed Sacrament, the Stations of the Cross, processions, Holy-Week ceremonies, pilgrimages to shrines and "fiestas" are so many examples of her turning of the drama toward religious purposes.

Much can be done to drive home the principles of faith by dramatizing them. In addition, such dramatization turns the exercise of muscular activity, eyes, ears and the senses toward religious fields and offsets the wrongdoings caused by the abuse of these windows of the soul. The teacher should not have great difficulty, for make-believe and acting, with neither scenery nor adult prompting, is instinctive with the child. Care must be taken by the teacher, however, lest the exhibition element with its possible vanities and jealousies endanger the religious. Tact also must be exercised to keep Scripture and the Sacraments from being burlesqued. The teacher cannot, of course, be a dramatic coach nor waste too much time on elaboration of the make-believe. Seemingly trivial devices can be effective.

Dramatization Projects. Reading, observation and reflection will show the teacher many opportunities for exercising her ingenuity in this line, but we append a few examples. The Sacraments can be dramatized easily with simple action and dialogue. There need be no impersonation of their actual administration. For Baptism, there can be a doll and sponsors and the asking and answering of questions.

The sick call is easy too. Boys are seen, first at play, and then accompanying their friend to the rectory. The sick room next appears with priest, patient and the proper appurtenances. Another roomful of children discuss what is taking place next door.

A list of questions and difficulties related to the Mass can be drawn up and the children divided into groups for answer and discussion. The class is then divided into two groups of Catholic and Protestant members of a social club, the secretary of which has died. They have returned from his solemn high funeral Mass and a motion is made and seconded to send sympa-

thies. A Protestant member praises the service. Another agrees but laments his ignorance of its meaning. The Catholic members, through the chairman, then explain the meaning of it all.

In a booklet of the Child Welfare Society is a series of dramatic sketches useful for character building. Each has a definite ethical topic in mind and contains matter for the various grades. The children act out ideals of honor, generosity, kindness, the value of keeping still, of deeds rather than words, etc. The sketches associate the topics with pleasurable rather than with fearful or painful emotions. They are neither of the "goody-goody" type nor preachy, but make for character training.

Drama is life. In it we find conflicts and emotions common to all of us. It liberates man's spirit and sets it off for high kingdoms. Is there anything quite so educational?

TOPICS FOR DISCUSSION AND REVIEW

1. Describe the functioning of the association of ideas and the part it plays in education.
2. Explain, from the parable of the Sower, the use that Christ made of this educational principle.
3. Compose from child life two parables capable of religious association.
4. Compose a parable, from any one of the sources indicated in the chapter, on the necessity of grace; the efficacy of prayer.
5. What advantages has the story in the teaching of religion? In what part of the lesson would you introduce one? Why?
6. Discuss the qualities of the good story; of the clever story teller.
7. Secure a list of stories for the religion program of your class.
8. Tell a story. Criticize another's story.
9. What use did the Church make of the play as a means of religious instruction? How does she exploit the dramatic instinct today?
10. Make a list of as many dramatic elements as you can find in a low Mass, a solemn requiem Mass, Benediction, a Corpus Christi procession, the Stations of the Cross. Indicate which are performed by the people, which by the priest.
11. How are you trying to instill preference in your pupils for the more serious and religious drama of the professional theater?
12. Cite the advantages and disadvantages of dramatization of lessons in religion.
13. Indicate briefly the chief points in a dramatic sketch of the sacraments of Confirmation, of Penance.
14. Develop the suggestions of the text for a dramatization of the Mass.

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NOTES

[1] Matt. xiii. 34. We have referred to this topic before.

[2] Cf. Luke xviii. 9-14; Matt. xiii. 1-52; John x. 1-21.

[3] Cf. McMahon, *op. cit.*, 4, 58ff.
[4] Padraic Colum, "Telling Stories," *Commonweal* (June 29, 1927), 211.
[5] Quoted by Kirsch, *Cath. Teach. Comp.*, 425.
[6] "Story-telling Secrets," *Commonweal* (Nov. 10, 1926), 14.

CHAPTER VII

CORRELATION AND RELIGION

Fundamentally and ultimately all truth is one. This unity in its absolute form is found only in the Divine Intelligence. That which is one in the Divine Mind is spread out among created things in manifold form because one created being could not adequately represent the Creator. But this unity in the variety of its temporal manifestations is too much for the human mind to conceive.

Human science must parcel out and dissect; must discover and put together. And the process of subdividing the sciences goes on. We have, for instance, experimental, social, genetic, educational and physiological psychology. Such specialization is indeed necessary if men wish to apply the knowledge learned and to increase its sum.

Depth of thought and accuracy of detail mean digging down in a limited area. But this results in a tendency to narrowness, and, on the miner's return to the surface (to keep the implied figure), he is blind to the relation of his specialty to the sum of truth. The narrowing effect of specializing on both intellect and character is today more and more discussed. The specialist should know something of other subjects too.

Besides, the mind has a tendency to unite the fragments of truth into one, to build up a synthesis of discovered facts. Hence the insistence of pedagogues on care lest any piece of knowledge be kept isolated from others. When all the pieces are related, the child is more interested, understands better and learns more surely.

I. The Meaning and Value of Correlation

The foregoing somewhat philosophical considerations are involved in the principle of correlation. *Correlation may be de-*

fined, broadly, as such an arrangement of the different lines of work in school that the work done in one subject bears constantly on the work being done at the same time in other subjects. In a word, correlation attempts to unify our knowledge.

Correlation is of two kinds. (*a*) Incidental—i.e., the broad presentation of a topic to the class, as, for instance, Church missions and the use, in conjunction with this topic, of literature, geography and history. This is good teaching and may be used practically in every lesson. In the teaching of religion incidental correlation will depend on the teacher investing all the secular subjects with a religious spirit and interest. (*b*) Or correlation may be systematic—i.e., such an arrangement of the entire school curriculum and text-books that each subject bears constantly on the others. To work systematic correlation into the entire curriculum and into the teaching process has proven a well-nigh impossible feat.

While the correlation of profane subjects with one another may be difficult at times, there can be no doubt as to the value and need of their correlation with the study of religion so far as this is possible and desirable. Incidental correlation is necessary and possible for all good teaching.

Religious ideas taught separately in after-school or Sunday-School classes—and, in a measure, even in the religion class—often have no causal relation or apperceptive connection with secular knowledge, and are therefore difficult of association with such knowledge. They are unrelated to life. Nor is even the half-hour religion period that obtains even in the Catholic school sufficient. We do not, of course, advocate constant preachments on religion during every period, but it is essential to point out the religious implications of a profane subject.

The root idea of Catholic education is not so much education in religion, which gives a certain amount of religious information for the mind's absorption. It is, rather, a religious education that exercises and fits the child's mind and will for God. Judged by this, in too many of our Catholic schools religion is confined solely to the religion class. Such a class is, of course,

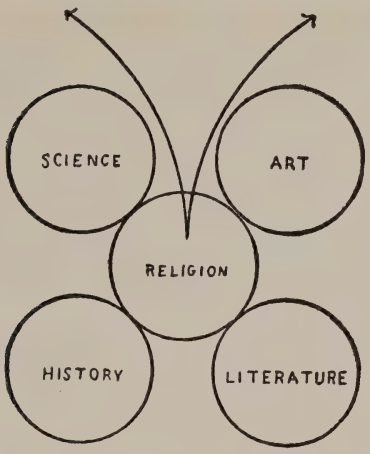
needed to impart the necessary truths of the catechism; but religion should enlighten every subject, color every branch, and motivate every period. We insist on a religious education that prompts the will, gives motives and points to a higher end, instead of merely filling the memory. In the same way, genuine religious instruction, when correlated with secular subjects, has a pedagogic value that gives truer results than merely secular education.

Correlation finds linkages between every subject in the curriculum. Religious correlation ascertains and points out the religious links. It brings religion into every subject and makes the subject swing the censer of praise to the divine. Correlation causes the child to associate early and unconsciously the truer and better things of life with religion. It is not a mere juxtaposition. It draws the full meaning and value out of the subject and gives special light to it. It expands the imagination and its results are harder to dislodge than a mere association of ideas.

Two schemes of systematic correlation have found recent favor with teachers of young children: the first part of the Sower Scheme of Religious Instruction, and the Readers and Religion books of the Catholic Education Series. Neither is perfect, but each marks a wholesome step in the right direction.[1] Neither advocates a fixed time for religious instruction, but mingles it with the secular. Both weave religion into every truth presented and, as a result, there is little need for separate and formal religious instruction. There can be no doubt but that such a method, in the most impressionable years, making religion the core of every idea, will almost guarantee the permanency of religious influence in those subjects with which religion was so tenderly associated. Such systematic correlation cannot be used after the primary grades.

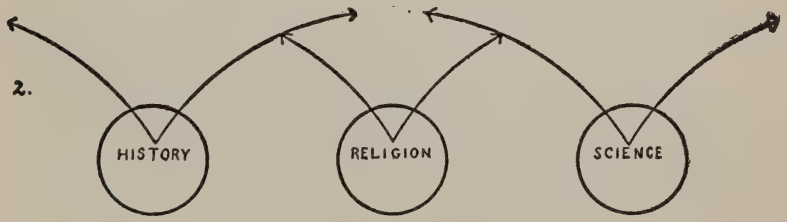
To do its best work, some kind of vital correlation should be had from the beginning. Religion will unify all the truths learned, and the innuendoes of the later secular college and life will glance off harmlessly. The advantage of such treatment is seen from the following diagrams:

1.



Thus secular ideas are circled out and incorporated with appropriate religious feelings from the start. Later knowledge will not crowd out or undermine the religious knowledge previously acquired.

2.



Here the other sciences expand and crowd out religion, which was never made their central thought and connecting link.

But, let us repeat that moral principles cannot be thoroughly and effectively taught at all ages by this method. Besides, moral training deserves its own distinctive place and need not be smuggled in by the back door.

The Rev. Dr. Wolfe tells us:

"Not all the subjects can be equally vitalized by the religious principle, but the religious spirit must animate all the scholastic exercises. Every study offers, in varying degrees, occasion to the

teacher to present considerations, reflections, and suggestions of a nature to elevate the soul to God. The very ornamentation of the schoolroom should bring to the impressionable mind of the child the overruling presence of God. . . .

"All this may be epitomized by saying that the teaching of religion must be made practical. It must be taught in such a way that it becomes a part of everything the children do. It will not do for children only to know their religion, but they must learn to practice it of their own free will."[2]

And the words of the Rev. Dr. Burns, C.S.C., are equally worth quoting: "It must be admitted that Catholic educators have not, as yet, fully succeeded in establishing this intimate correlation between religious instruction and the other studies of the curriculum. The general idea of correlation has been instinctively grasped; but it has not always been consistently carried out. In many schools the teaching of religion is confined almost exclusively to the catechism class. Where Catholic text-books are used in history, reading, literature and geography, a notable improvement has been effected. But . . . there is needed . . . a more thorough knowledge of the psychological laws of association, and a closer study of their application through the principle of correlation. Catholic text-books are very desirable but . . . a teacher who realizes the importance of investing every study and every class, so far as possible, with a religious spirit and interest, will know how to do this effectively even without the aid of text-books."[3]

Correlation in the Gospel and the Liturgy. In Christ's day there was not the high degree of specialization of the sciences that there is today, but there were important divisions of labor. By the variety and number of His parables He aroused among the different classes an interest in religion. As we read the Gospel, we see that each phase of life was made to contribute to the understanding of the Kingdom of Heaven.

The purpose of the Church is religious, not cultural or civilizing. Yet, incidentally to her office of teacher of the things of God, she is the mother of both culture and civilization. She

has correlated the arts and sciences with religion, especially in her liturgical worship. She gives new meaning and sacredness to the common things of life by the blessings she attaches to all things.

II. Correlation of Religion with the Other Subjects

It is of prime importance to remember that the correlation of the religion program serves a twofold purpose. It throws light on secular subjects as well as on the religious. Correlation, therefore, is of immense apologetic as well as informational and cultural value. The following suggestions will develop these facts.

Literature and Language Study. There are two languages—the common vocabulary of ordinary conversation and the elevated language of literature. In its early classes, the public school is confined to cat and dog and ball, but the Catholic school pupil has the advantage of a language, as a medium of expression, that is glorious and mysterious with ideas of soul, grace, conscience and the Tabernacle, and that elevates the heart as well as the mind. By it the child acquires a twofold diction and therefore a twofold grasp on life.

In the higher grades this advantage is more apparent in the memorizing of sacred literature. Experience shows that the best instrument of literary education is the classic, that is, the masterpieces of thought and style. Classic religious literature has inspired the finest and truest art. English literature is affected especially by one book, the Bible. Witness the influence on classic literature of the *Magnificat,*[4] *Benedictus,*[5] The Lord is my Shepherd,[6] David's Lament over Jonathan,[7] the *Miserere,*[8] the Sermon on the Mount,[9] Consider the Lilies of the Field,[10] etc. But the sacred literature which has served as a model for the best English literature is forbidden the public school. The Catholic school child may, however, study sacred literature as well as Webster and Longfellow.

English literature is almost exclusively Protestant, as Newman points out in his *Essay on Literature.* But we cannot say

"don't read this" without saying "read that." In other words, we need a carefully-graded Catholic reading list.[11] Yet, an integral part of any definition of true literature is that it stimulates true nobility and gives valuable ideas of honor, self-respect, self-control and heroism.[12] Thus, whether it be Protestant or Catholic, literature can be taught in such a way as to help form character. Many themes have a bearing on Catholic faith and principle and need only to be applied. Thus *The Scarlet Letter, The Idylls of the King,* etc. Correct standards should be set for the interpretations of books, the novelist's characters judged by Christian ethics, and the moral lessons indicated.

Spelling should foster a love for the exact and correct and, therefore, of right and wrong. **Grammar** is the door to logic and begins the art of thinking and of analyzing how we think. The catechism text also fosters this love for the exact and correct and the art of thinking. Philosophy is the end of teaching, for all men philosophize, and their philosophy rules their lives. The catechism is a philosophy of life that teaches us to think. It deals with such natural and intimate subjects as man's nature and destiny, good and evil actions, etc. The child of eight or ten must understand distinctions of sin, self-analysis and be able to reason on questions of conscience. The catechism thus teaches the child to compare and measure—the most fundamental part of education.

History has no educative value if it means only a string of dates and names. It should broaden the mind in time and help it see, as from a hill top, the map of the divine purpose through the ages. It must show Christ as the central figure of all time and Christianity as the most important and comprehensive fact in modern history. No history compares with the Bible and Church history for this quality. The Bible was written to show the mercy of God.

Church History is the splendid tradition of the heroes and heroines of God, the Catholic spirit in action. God writes the drama of the world; men are but the actors.

Civics and Government. "The State is only man writ large,"

yet the backbone of civics is religion. If the pupil is void of natural affection, how can he possess the supernatural? If he loves not the visible neighbor, how can he love the unseen God, and vice versa? Civic service fosters self-control, and self-control fosters civic virtue. The necessity and form of Church organization can be taught by reference to similar ideas in State organization.

Geography broadens the mind in space. "The earth is the Lord's and the fullness thereof." [13] The pedagogic value of geography lies, not in knowing rivers, capes and countries, but in the general ideas of physical and civil changes and the ability to connect places with great events in history, past and present. There is a geography of religion which should be explored and known by the child: the wanderings of the Jews, the travels of Christ and St. Paul and their successors in the missions. Geography should show the dependence of man on his Creator. And when it shows, as it should, man's interdependence on his fellows, great possibilities for religious instruction result.

Science and Nature Study when correlated with religion teach the child to look through nature to nature's God. Graded science books, which give due credit to the large number of Catholic scientists and anecdotes from the nature-loving saints, are most useful. **Physiology** can tell us of the care needed for the temple of the Holy Ghost.

Biology raises religious questions and emotions. Awe and wonder at the real mysteries of life and birth are desirable emotional states that lead to reverence for God and His works. Here is the opportunity to forestall the evil that results from discussion and misinformation about sex matters picked up in less desirable circumstances. Some apotheosize science and give it the place of religion. But the Catholic teacher must emphasize the facts that science never solves real mysteries, which are religious truths or facts beyond human comprehension, and that mysteries should lead to the God of mysteries and faith, not to discouragement and skepticism. It is not a forced correlation to say that God's hand is present in every phenomenon, physical,

mental or spiritual. God made us by the slow process of growth just as truly as He made Adam more immediately. It should not be difficult, once these facts are accepted, for the child to reflect frequently on the presence of God in nature and to revere life and the processes of life.

Art, Architecture, Music, Sculpture, Painting and Drawing. There should be a real appreciation by our pupils of Catholic art and artists. This must be insisted upon, for culture has a hard life in this vulgarized age. Religion is the mother of all the arts, and all can be made to breathe religion. Music, "escaped from higher spheres, the outpourings of eternal harmony," can be loved as the messenger and image of eternal goodness. As for pictures, they must not go out of the classroom even if fashion has decreed that they must leave the drawing room, for a room full of pictures is a room full of thoughts. The religio-pedagogic possibilities of drawing and the blackboard are unknown to, or at least unpracticed by, most religion teachers.

Liturgy. The Christian fine arts were produced from and fashioned for the liturgy. The wealth of medieval art was devoted to the service of religion. The Mass appeals to the dramatic instinct. It is drama on the ancient classic lines of action, chorus and spectators, with priest, choir and people.

Arithmetic's unchangeable laws speak of the unchangeable God and should help form children of unchanging principle. Two and two make four. Why? Because it is so in God's mind; similarly for the ideas of justice, honesty, God's and Caesar's due, law and duty, etc. So religion gives this subject also a pedagogic and moral value not had otherwise.

Healthful **Recreation,** as we explain elsewhere,[14] correlates with character formation and religion by aiding morality, initiative, free choice and social living.

Effective correlation gives children a better grasp of their religion, for it helps show them that religion has its answers to the questions of the day. But this happy result depends in turn upon whether the teacher knows the relation of the arts and sciences to Catholic teaching and living; whether she un-

derstands the relation of the theology she knows, to the life and problems that the students know. And, finally, unless the teacher correlates this personal knowledge with the religion lesson, her knowledge is useless.

The double correlation that we have suggested in this chapter is, then, a very simple thing. In the teaching of religion, we use symbols and illustrations from nature, art, experience, science, literature, etc. Similarly, in the teaching of these latter, the religious view is to be introduced whenever possible and useful. The expanding ideas of the plastic mind will thus be made a coherent, consistent and religious whole. And our children will leave school, not theologians, but with a mental and spiritual formation deeper and broader than that derived from a merely secular education, and the Church will have a better chance to continue her influence for good.

TOPICS FOR DISCUSSION AND REVIEW

1. What is correlation? Why is incidental correlation preferable?
2. Why is correlation of the profane sciences with one another necessary? With religious science?
3. Explain the advantages of correlation between religious and profane knowledge. Reread pages 13 and 14.
4. Illustrate the use made of this principle by Christ and His Church.
5. Illustrate both the method used in, and the advantages derived from, correlating religion with each of the following: literature, language study and grammar, history, civics and government, geography, science and nature study, biology, the fine arts, the liturgy, arithmetic, recreation.

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——— *Practical Aids for Catholic Teachers, passim.*
SHIELDS, REV. T. E., *Primary Methods,* 102ff.

NOTES

[1] Cf. McMahon, *op. cit.,* 155ff; also cf. Burns, *Catholic Education,* 32. We agree with Dr. McMahon that Dr. Shields' ambition for arith-

metic and geography texts based on examples from religion would go too far. But we must thank Dr. Shields for emphasizing the principle of correlation.

[2] "Course of Study in Religion, Elem. Grades, Arch. Dubuque" (1928), 8.
[3] *Catholic Education,* 38-40.
[4] Luke i. 46.
[5] *Ibid.,* 68.
[6] Ps. xxii.
[7] 2 Kings i. 18.
[8] Ps. lx.
[9] Matt. v.
[10] Matt. vi. 28.
[11] The N. C. W. C. has issued such lists.
[12] W. J. Long, *Outlines of Eng. and Amer. Literature,* 5ff.
[13] Ps. xxiii. 1.
[14] Special Supplement.

GENERAL SUPPLEMENT

(PART I, CHAPTER I)

A

The general law of the universal Church on education is written in the Code of Canon Law, the pertinent sections [1] of which are:

"The parents are bound by a most serious obligation to provide to the best of their ability for the religious and moral as well as the physical and secular education of their children, and to care for their temporal welfare." (Canon 1113.)

"The education of all Catholics from their childhood must be such that not only shall they be taught nothing contrary to the Catholic Faith and good morals, but religious and moral training shall occupy the principal place in the curriculum." (Canon 1372.)

"In every elementary school the children must, according to their age, be instructed in Christian doctrine. The young people who attend the higher schools are to receive a fuller religious training, and the bishops shall see that this training is given by priests conspicuous for their zeal and learning." (Canon 1373.)

"Catholic children shall not attend non-Catholic or undenominational schools, nor schools that are mixed (that is to say, open also to non-Catholics). The bishop of the diocese alone has the right, in harmony with the instructions of the Holy See, to decide under what circumstances and with what safeguards against perversion, the attendance of such schools by Catholic children may be tolerated." (Canon 1374.)

"The Church has the right to establish schools of every grade —intermediate and higher schools as well as elementary." (Canon 1375.)

* * *

Nowhere does the Church say that the parent must send the child to school or to the Catholic school. However, if the parent must give the child a Catholic education, this can be done only in the parish school, for most parents have neither time nor ability to give a Catholic education to their children. The particular Church law governing American parents has been set forth in this chapter.

B

"Whatever their faults or virtues the colonial schools were distinctively religious, and whatever its merits, the public school of today is distinctively non-religious. The public-school system, non-existent in the Colonies, is due, almost wholly, to Horace Mann, whose efforts by 1840 had moved the godly of New England to wrath and apprehension. They were not fighting against a system they and their fathers had always known. They were protesting against a monster imported by Mann from abroad, a monster which was the outgrowth of a pagan theory that religion had no place in the school. They knew perfectly well that Mann was proposing neither the original American system, nor an improvement upon that system, but a clear rejection of principles upon which the first American schools were built.

" 'The most prominent characteristics of all the early colonial schooling,' writes Cubberley, 'was the predominance of the religious purpose in education. . . . The catechism was taught and the Bible read and expounded. . . . Everywhere the religious purpose was dominant.'[2] 'Everywhere and at all times in the colonial period, the religious element was prominent in the schools,' says a writer in Monroe's *Cyclopedia of Education*.[3] 'Every school taught the catechism.' So undeniable was the religious character and purpose of the colonial schools that, in *The Founding of New England,* Mr. James Truslow Adams criticizes them as unduly preoccupied with religion. 'Its (the school's) original object, and almost the sole use to which it was put, was religious.'[4] 'Everywhere,' writes Small, 'the school was secondary to the church. . . . It was fostered by the clergy,

ruled by them, and made the stepping-stone to the church.' And he adds: 'In many settlements, there would have been no schools but for the self-sacrifice of this same clergy. This is eminently true of the Plymouth Colony.'[5] Small cites numerous instances in which the clergyman was also the school teacher; in many neighborhoods 'the church was the only school and during several succeeding years the only means of education.'

"What is true of the New England schools is substantially true of the schools in the Middle and Southern colonies. The men who established this Republic were not nurtured in schools from which the teaching of religion was systematically excluded. The 'native' school which they knew was the religious, not the modern public, school. The American colonists had this much at least in common with the hated and persecuted Catholic, that they understood clearly the need of religion in the schools to which they entrusted their children. Hence it may be said in literal truth:

" 'The public school (was not) the school founded and maintained for their respective communities by our colonial and early American forefathers. Not a single American who signed the Declaration of Independence, or fought in the Revolution, or sat at Philadelphia to draw up a Constitution, had ever seen a public school. It did not exist in the Colonies. . . . The first schools opened in this country recognized the fundamental necessity of religious training for the child.'[6]

"The practice of teaching religion in the common schools was continued well into the nineteenth century, and was not dropped until the foreign ideas imported by Horace Mann and his associates had gained the ascendancy. Small quotes a minute of the Board of Visitors of Glastenbury, Connecticut, 'as late as 1820,' in which the teachers were directed to instruct the children 'in the rudiments of literature, religion, morals and manners.' "[7]

NOTES

[1] From *A Practical Commentary on the Code of Canon Law,* by Rev. Stanislaus Woywod, O.F.M., LL.B., I, 703; II, 117 (Second Revised Edition, 1926, Joseph F. Wagner, Inc., New York).

[2] *Education in the United States,* 28, 29.
[3] II, 119.
[4] P. 370.
[5] *Early New England Schools,* 88.
[6] *America* (July 16, 1921), 311.
[7] From "Dr. Sharp's False Alarm" by Rev. Paul L. Blakely, S.J., in *America* (Oct. 11, 1924).

(PART I, CHAPTER III)

A

The Munich Method demands that each lesson be a catechetical unit, i.e., that it revolve around one theme or unit that the child can grasp. In other words, those questions and answers are to be co-ordinated which are essentially one and which can be presented to children by means of a single story or objective illustration.

The method is based on a psychological analysis of the learning process which tells us that the child proceeds from (1) apprehension; to (2) understanding; to (3) application. Such learning process demands three corresponding steps on the part of the teacher: (1) The teacher must present the matter; (2) must explain the how and why of it and; (3) must make the knowledge permanent, either by impressing the matter on the mind, and, or, by showing the will the practical opportunities for applying the knowledge. Let us examine the details of each of these steps.

1. The subject matter to be taught must be logically developed. It must be correlated with other knowledge. If complex, it must first be analyzed, i.e., the teacher must go from the concrete to the abstract, from the fact to the doctrine, from the particular to the general. Then it must be synthesized, i.e., the teacher must go from the general to the particular, from the definition to the concrete. Thus, the Munich Method goes in the presentation from the concrete; in the explanation to the abstract (analysis); and in the application it goes from the abstract or general principle to the concrete (synthesis).

2. The catechist must explain, not the answer, but the concrete story of the presentation by means of the catechism. Here he reviews the steps of the presentation, judges the actions that

occur in it and gives for each point the principles according to which the actions are to be judged. In the explanation he tells the meaning of the scenes portrayed therein. The explanation must also give proofs from Scripture and Church teaching and answer objections. Catch phrases may be put on the board.

3. The application. Truth, to be the lasting possession of the child must enlighten the intellect and move the affections. To educate the understanding the method suggests that the teacher refer to new or old stories illustrative of the truth, answer objections or let the children solve them. To train the will, let the children compare their lives with these truths, i.e., examine their conscience. Close the class with a motto, or resolution, an act of faith, a prayer or hymn.

The presentation is almost exclusively the work of the catechist. Only in the explanation do the children begin to take an active part.

Nevertheless, three non-essential steps are added by the Munich Method to urge the children to self-activity. They are: (*a*) the *preparation,* which asks what do the children already know of the new matter. This step is always a repetition or review of the previous lesson and the old knowledge, and it repeats not only the doctrinal contents but also the resolution of the foregoing lesson. (*b*) The *aim,* which produces expectancy. (*c*) The *synthesis* follows the explanation in which the chief doctrinal elements were written on the board. In response to questioning, the doctrinal elements of the lesson are given by the pupils and are put together by them in the words of the catechism. This serves as review and strengthens the memory.[1]

B

Rev. John T. McMahon, Ph.D.,[2] criticizes, with some truth it would seem, the Munich Method on the following counts: It is based on Herbart, whose philosophy is discredited today; the Herbartians have gone even further than Herbart; the Herbartian steps are losing ground in our public normal schools; the method results in overteaching. The preparation wastes time

by the teacher's roundabout questioning and the child's inactive listening. The presentation and explanation are the work of the teacher alone, and only at the application does the child work. In other words, Dr. McMahon emphasizes the principle of self-activity. The usefulness of this principle will not be denied, but it can and often is exaggerated. The Munich Method and the formal steps are useful insofar as they present the teaching and learning process in a way that can be easily grasped by the young teacher.

C [3]

I. TERM

WHITSUNTIDE (second half) till ADVENT

Lesson				Weeks
		September	I. Religion in General. The Pater and Ave.	1
according to		1, 2,	II. XII. Articles of the Creed	2
Baltimore		29	III. X. Commandments	3
Catechism		13	IV. VII. Sacraments	4
Number 2.		11, 12 October	I. Church Militant. IX Article	5
I		35	II. Precepts of the Church, I; II	6
N		36	III. Precepts of the Church, III, IV, V, VI	7
T				
R		27	IV. Sacramental	8
O		31 November	I. Church Triumphant and Suffering, IX Article	9
D				
U		37	II. Four Last Things, VII, XI, XII Articles	10
C				
T		25	III. Extreme Unction. How to assist the dying	11
I				
O			IV. Christian Burial. Consecrated Ground	12
N				

II. TERM

ADVENT till SEPTUAGESIMA SUNDAY

Lesson				Weeks
	4	Advent	I. Creation, I. Article, Fall of Angels	13
S	5		II. Fall of Man, Promised Saviour, II Article	14
A	6		III. Mariology, Seven Feasts Im. Con. 8 Dec. Birthday, 8 Sep. Presentation, 21 Nov. Annunciation, 25 March, Visitation, 2 July, Candlemas, 2 Feb., Assumption, 15 Aug.	15
L				
V				
A				
T	7		IV. Birth of Christ. III Article	16
I				
O			Christmastide Epiphany	
N	30	After	I. I Commandment	17

	32	II. II, III Commandment	18
C	33	III. IV, V, VI Commandment	19
R	34	IV. VII, VIII, IX, X Commandment	20
E			
A			
T			
I			
O			
N			

III. TERM

SEPTUAGESIMA till EASTER

					Weeks
Lesson	6	Forelent	Septuagesima	Sin and Vice. Seven Capital Sins	21
R					
E			Sexagesima	Satisfaction human. Why crosses, trials, work, etc.	22
D					
E	10		Quinquagesima	Satisfaction divine of Christ	23
M					
P	24	Lent	I.	Sacrifice of the Mass	24
T	22, 23		II.	Holy Eucharist	25
I	17, 18		III.	Penance, X. Article	26
O	19, 20, 21		IV.	Penance, Indulgences	27
N	8		Passion	Passion and Death of Christ. IV. Article	28
	8		Palm	Same. Holy Week and Easter, V. Article	29

IV. TERM

EASTER till LONG VACATION

				Weeks
Lesson	14	Easter	V. Article. Baptism	30
S	15, 25	I.	Confirmation, Holy Orders	31
A	10	II.	Grace, Merit, Glory	32
N	10	III.	Three Theological, Four Cardinal Virtues	33
C				
T	16	IV.	Seven Gifts, Twelve Fruits, Beatitudes	34
I	28	V.	Prayer, Rogations, Ascension, VI. Article Novena	35
F				
I	9	VI.	Holy Ghost, VIII. Article, Works of Mercy	36
C				
A		Whitsuntide	(first half)	
T	26	Whitsunday	Matrimony	37
I	3	I. Trinity	Most Holy Trinity Sign of the Cross	38
O		II.	Corpus Christi, Benediction, Visits, Genuflection	39
N				
		III.	Graduation	40

NOTES

[1] Adapted from Baierl, *The Catechism Explained,* iv-xv.

The psychological method is also discussed in the Supplements for Part III, Chaps. II and III, and in Part IV, Chap. II.

[2] *Some Methods of Teaching Religion,* 15ff.

[3] From The Libican Syllabus of Christian Doctrine, *The Acolyte,* Sept. 24, 1927. Copyright, 1927, by Rev. Henry Borgmann, C.SS.R., Buffalo, N. Y., and reproduced here with his kind permission. Cf. also Report of Cath. Ed. Assoc. Meeting, June, 1927.

(PART I, CHAPTER VI)

A

THE ESSENTIAL RÔLE OF THE PRIEST

One of the primary duties of the Catholic priest is that of catechist. Traditionally he taught catechism and does today in the Catholic countries. In America the tradition has been broken, and while the clergy may prepare the children for the Sacraments, their place as daily catechizers has been largely taken by the religious and the parochial school. As a consequence, there is a tendency for priest and children to meet only more and more formally, in the confessional, for instance. Another unfortunate policy has been to turn the management of the Sunday School, as well as the after-school religion classes for public-school pupils, over to lay teachers who are apt to possess zeal but little ability. As a result, we read these hard words: "Many of our parochial schools are not much better than the public schools. Priests pay little attention to them, the entire school management being left in the hands of the sisters."[1]

Zealous churchmen have sensed these dangers, and both clerical magazines and diocesan newspapers begin to take alarm. The Code of Canon Law, of course, insists on catechetical instruction of the children by the priests.

The present unhappy state of affairs is a somewhat natural result of the parochial school, as we have indicated. Added reasons are the expressed rules of some teaching orders tending to keep the priest out of the classroom, and, most potent, the ever-increasing parochial and diocesan duties of the clergy in these days of ever-increasing specialization.

Some priestly activity is undoubtedly called for in the school-

room. It may be objected that while his theoretical knowledge of pedagogy is as good or better than that of the religious, the priest is without actual teaching experience. This may be true, but surely the priest should be able to explain the truths of religion better than the teacher. The priest's work and seminary training have been aimed at making him the expounder of religious truth. This, after the office of sacrificer, is a prime reason for his existence.

The teacher, then, should welcome the presence and assistance of the priest in the religion class. None knows better than she the added dignity and force his presence gives to the religion lesson. And every parish school should make provision in its program for a brief visit by the priest to each class at least weekly.

B

Meditation on the following quotations, gathered at random, may serve to impress further a sense of the dignity and office of the teacher, secular and religious:

"In his eloquent characterization (of the teacher who is unknown personally to the general public and even to the parents of most school children) Dr. Van Dyke uses the masculine pronoun, but it is the 'generic masculine':

" 'I sing the praise of the unknown teacher. Great Generals win campaigns, but it is the unknown soldier who wins the war. Famous educators plan new systems of pedagogy, but it is the unknown teacher who delivers and guides the young. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager and steadies the unstable. He communicates his own joy in learning, and shares with boys and girls the best treasures in his mind. He lights many candles which, in later years, will shine back to cheer

him. This is his reward. Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has deserved better of the Republic than the unknown teacher. . . .' '' [2]

In the same editorial we read Seneca's praise of the unknown teacher of long ago:

'' 'For not alone he is useful to the State who defends the accused, brings forth candidates for office and casts his vote for peace or war, but he who encourages youth, who in so great a scarcity of good teachers instructs the minds of men in virtue, holds them back from running after wealth and luxury and teaches what is meant by honesty, patience, piety, justice, contempt of death, and how much freely given good there is in a good conscience.' ''

C

Bishop Dupanloup, an apostle of the catechism in France nearly a century ago, said: ''It is my profound conviction that the world would be saved if we devoted ourselves to youth. And in no way can we devote ourselves with more pleasure and with more fruit, than by means of the catechism.'' And, again, ''Give me a teacher of average intelligence but filled with the love of God and he will work wonders.'' [3]

D

A paraphrase of Newman likens the teacher's office to the Creator's. ''The religious teacher soars over the dark creation of the human mind and heart. At the word of such a teacher, mirroring the charm of saintly precept and saintly life, darkness is dissipated; harmonies of good rise out of the mental and moral chaos; the dawn of reasonable life begins; noble ideas, stars of the soul, mount up to the firmament of thought, and man is created because his soul lives.''

E

St. John Chrysostom speaks of the supreme dignity of the office of Christian teacher as follows: ''There is no painter, there

is no sculptor nor artist that can be compared to the man who knows how to form the minds and hearts of the young. This is a work far surpassing the finest creation of human art, to reproduce in souls the living image of Jesus Christ."[4]

F

As a spiritual work of mercy, the enlightening of the ignorant is set forth quaintly by Sir Thomas Browne in his *Religio Medici:* "There are infirmities not only of Body but of Soul and Fortunes, which do require the merciful hand of our abilities. I cannot condemn a man for ignorance, but behold him with as much pity as I do Lazarus. It is no greater Charity to clothe his body than apparel the nakedness of his soul. It is an honourable object to see the reasons of other men wear our Liveries, and their borrowed understandings do homage to the bounty of ours: it is the cheapest way of beneficence, and like the natural charity of the Sun, illuminates another without obscuring itself. To be reserved and caitiff in this part of goodness is the sordidest piece of covetousness and more contemptible than pecuniary Avarice."[5]

G

" 'Do you count it a mean employment to imbue the minds of your fellow-citizens in their earnest years with the best literature and with love of Christ,' asks old Erasmus in one of his finest passages, 'and to return them to their country honest and virtuous men? In the opinion of fools it is a humble task, but in fact it is the noblest of occupations. Even among the Heathen it was always a noble thing to deserve well of the State, and no one serves it better than the molders of raw boys.' "[6]

H

"Praying withal for us also, that God may open unto us a door of speech to speak the mystery of Christ (for which also I am bound); that I may make it manifest as I ought to speak."[7]

I

"Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth."[8]

NOTES

[1] Rev. J. P. Donovan, C. M., quoted editorially by the Brooklyn *Tablet* from the *Acolyte* of May 19, 1928.

[2] *New York Times,* November 7, 1926. Editorial, "The Unknown Teacher."

[3] *Ministry of Catechizing,* Dedicatory Preface, xi.

[4] Kirsch, *Cath. Teacher's Comp.,* 5.

[5] Editorial, *America* (July 9, 1921), 281, "Merciful Work of Teaching."

[6] *America* (Sept. 10, 1927), 509, Editorial, "Brother Edmund."

[7] Col. iv. 3, 4.

[8] 2 Tim. ii. 15.

(PART II, CHAPTER I)

A

Definitions of the aim of education.

"Plato: The purpose of education is to give the body and the soul all the beauty and all the perfection of which they are capable.

"Seneca: The office of education is to correct the evil tendencies of the child.

"Locke: A sane mind in a sane body.

"Spencer: Education is the preparation for complete living.

"Pres. Nicholas Murray Butler: Education must mean a gradual adjustment to the spiritual possessions of the race.

"Rt. Rev. Msgr. Edward A. Pace: Education is that form of social activity, whereby, under the direction of mature minds and by the use of adequate means, the physical, intellectual and moral powers of the immature being are so developed as to prepare him for the accomplishment of his life-work here, and for the attainment of his eternal destiny." [1]

B

"Our objective is to provide knowledge, to secure development of the powers, to fit the students for citizenship, but above all else to inform the mind, to permeate it, to fill it through and through with such habits and dispositions that it will think and feel and act in unison with the Catholic Church." [2]

C

"The ideal of Catholic education is to develop to the full the powers of the natural intellect and, at the same time, to inform

it with the great supernatural truths; to develop and strengthen to the full the natural will and, at the same time, to bring it under the constant influence of grace, so that all its activity will be in conformity with the great supernatural destiny of man."[3]

D

"It [the Catholic College] aims to substitute the direction of life for the habit of drifting with life. It aims to give to the students right direction, and to displace every tendency toward mistaken direction, of purpose, effort and spirit. The right direction which the college aims to give, is fixed by the teaching of Jesus Christ, by the axioms of Christian culture, by the Christian law of social relations, and by the high spiritual compensations that are in the keeping of God. . . . It seeks to give them [the students] social and spiritual power beyond their personal need, in order that they may contribute generously through influence, service and example to the upbuilding of the Kingdom of God in the heart of humanity."[4]

E

The following scheme is taken from Dr. Cooper's *Religion Outlines for Colleges:*[5]

- Catholic Life
  - Ideals revealed by Christ
    - Love of
      - God and for His sake
      - Our Neighbor
  - Motives furnished by dogmas for practicing the ideals
    - Egocentric — fear, prudence, hope, desire
      - Immortality
      - Heaven
      - Hell, Purgatory
    - Altrocentric—duty, gratitude, love
      - God, Creator and Lawgiver
      - Incarnation, Redemption
      - Fatherhood of God
  - Means for carrying ideals and motives into effective action
    - Grace through
      - Prayer
      - Sacraments
      - Mass
      - Good Works

F

The following scheme is from "The Aims of Catholic Elementary Education" by Rev. George Johnson, Ph.D., in the *Cath. Ed. Rev.* (May, 1925), 266.

- Activities Demanded by Religion or Our Fundamental Relation with God
  - Direct
    - Knowing God
    - Private Prayer
    - Public Worship
  - Indirect
    - Self
      - Moral Improvement
      - Cultural Improvement
      - Physical Improvement
      - Vocational Fitness
    - Fellowman
      - Affection
      - Common Interest
      - Common Humanity
    - Nature
      - Knowledge
      - Use

G

The ideal of the Catholic School is to implant in the young heart the conviction that nature can be brought into concurrence with grace. The following from Cardinal Newman's *Idea of a University*[6] is to the point:

"The world is content with setting right the surface of things; the Church aims at regenerating the very depths of the heart. She ever begins with the beginning; and, as regards the multitude of her children, is never able to get beyond the beginning, but is continually employed in laying the foundation. She is engaged with what is essential, as previous and as introductory to the ornamental and the attractive. She is curing men and keeping them clear of mortal sin; she is 'treating of justice and chastity and the judgment to come.' She is insisting on faith, and hope, and devotion and honesty, and the elements of charity; and has so much to do with precept, that she almost leaves it to inspirations from heaven to suggest what is of counsel and perfection. She aims at what is necessary rather than at what

is desirable. She is for the many as well as for the few. She is putting souls in the way of salvation, that they then be in a condition, if they shall be called upon, to aspire to the heroic, and to attain the full proportions, as well as the rudiments, of the beautiful."

NOTES

[1] From Higgins, *Fundamentals of Pedagogy*, 7ff.

[2] Rt. Rev. Msgr. Edward A. Pace, quoted by Burton Confrey, in "Faith and Youth," *Ecclesiastical Review* (Jan. 1928), 45.

[3] Rev. Ignatius W. Cox, S.J., quoted in *Ecclesiastical Review* (Jan., 1928), 46.

[4] Very Rev. Dr. Kerby, quoted by *America,* Nov. 14, 1925.

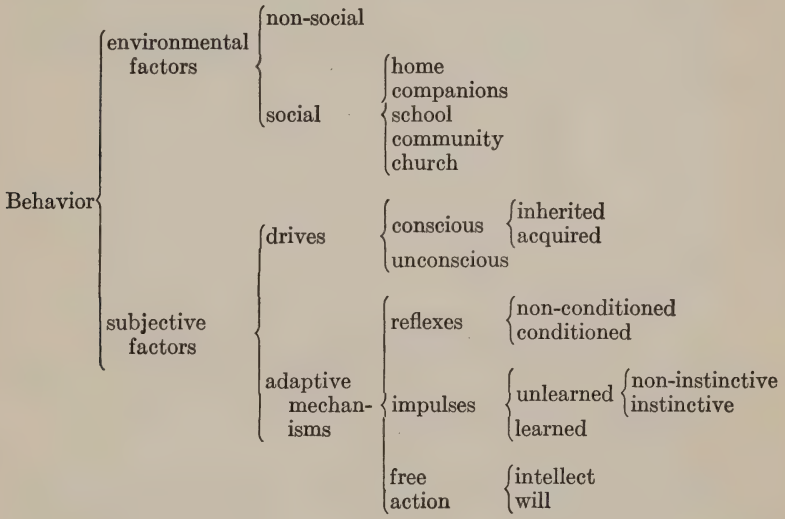
[5] Course II, 115.

[6] Disc. VIII, "Knowledge and Religious Duty," Sec. 9.

(PART II, CHAPTER II)

A

The following scheme of the elements of conduct taken from *The Gang Age*,[1] by the Rev. Paul Hanley Furfey, Ph.D., may furnish further hints for the teacher's classified study.



B

"The National Child Welfare Association has developed a decalogue of action, of personal habits, rather than of moral rules, that requires home exercise. Ten homely, personal virtues are selected for the daily practice of the members of the Knighthood of Youth, in a kind of graded four-year course in habit formation. They are kindness, self-reliance, self-control, obedience, carefulness, promptness, neatness, courtesy, honesty and cheerfulness. The children are told in the fourth grade to go

forth and 'slay' bad habits. Daily and weekly for sixteen weeks of its time the child marks 'yes' or 'no,' 1,152 times in all, on its exercise chart covering such concrete exercises as, v.g., 'Did I come as promptly as possible when called?' 'Did I put my toys, books, clothes, etc., away when done with them?' 'Did I cry over little hurts and troubles?' Fidelity to the exercises and parental approval of the chart marking results in promotion in the Knighthood. By the seventh grade he has practiced the ten virtue-forming exercises a total of 75,760 times, enough, ideally, to fix them for life.

"The Boston course of study drawn up by W. J. Hutchins of Berea College is based on the Code of 'The Good American.' It reads:

" '1. Tries to gain and to keep perfect health.
2. Controls himself.
3. Is self-reliant.
4. Is reliable.
5. Plays fair.
6. Does his duty.
7. Tries to do the right thing in the right way.
8. Works in friendly co-operation with his fellow-workers.
9. Is kind.
10. Is loyal.

" 'On conformity to this code, rather than on school deportment, it is recommended that children be graded on their report cards. Fifteen minutes of each day is supposed to be spent in classroom discussion of some phase of the code or its explanatory paragraphs. A classroom club, Uncle Sam's Boys and Girls, is to be formed with the morality code as its constitution. For disloyalty to it the club badge may be taken away. This is the program of the Character Education Institution in Washington, made up largely of school heads.' "[2]

Handicapped as they are by the legal separation of religious from other instruction, these public-school attempts deserve praise. Some critics tell us, however, that the scheme of the

N. C. W. A. puts a premium on the very thing it seeks to discourage, while that of Boston confuses moral knowledge with moral education, a quite different thing. Both schemes ignore, of course, the distinction between both the merely moral and the religious, and the natural and the supernatural, and they are devoid of the sanctions that derive from God's laws. Yet, they may offer fruitful suggestions to the teacher of religion.

NOTES

[1] The Macmillan Company, New York, 1928.

[2] "The Schools Now Try to Teach Morals," by Eunice F. Bernard, *New York Times* (Mar., 1927), Feature Section, 16.

(PART II, CHAPTER VII)

A

"The teachers employed in parochial schools, 57,835 in number, constitute 83 per cent. of the total number in service in all Catholic educational institutions, and the students enrolled are 90 per cent. of all the Catholic children in schools controlled by the Church. Of the 9,000 lay teachers in Catholic schools, more than 4,000, or approximately 45 per cent., are employed in the elementary school division. This means that between 140,000 and 160,000 parochial school children during any one year do not receive instruction from a teacher who is a religious.

"The employment of lay instructors in such numbers is due to the inability of the normal increase in vocations to the religious life to keep pace with the unprecedented growth in attendance at Catholic schools. The use of lay instructors is not a phenomenon peculiar to any particular parish, city, diocese, or section of the country; it is nation-wide in its occurrence, and is becoming more and more an established policy in Catholic schools. The shortage of religious vocations is a very serious problem and vitally concerns the future welfare of Catholic education in this country. Catholics who comply with the precepts of the Church in sending their children to Catholic schools take it for granted that their offspring will receive instruction from a teacher who is a religious. The ideal situation would call for such a program. But reliable statistics show that between 8 and 10 per cent., or 160,000 children, do not come under the influence of a teacher who is a religious in the classroom during any given school year.

"What can be done to remedy the situation? There is only one answer: Increase the number of vocations to the teaching Sisterhoods and Brotherhoods. Can it be done? Again we must

answer in the affirmative. The Dioceses of Pittsburgh and Brooklyn have conducted vocational campaigns annually since 1924. Pittsburgh, in its first campaign, after a month of daily prayer in the schools, led by priests, who also made special addresses, obtained a mailing list of nearly 8,000 names of boys and girls who felt the promptings of a vocation. These children were asked to sign pledges which bound them to faithfulness in following whatever vocation they might have from God. Three classes of the children who signed have already completed the eighth grade, so it is possible to judge the effectiveness of the campaign. There was an unusual increase in the number of classical students registering at the diocesan seminary in 1926; and one community of teaching Sisters received more postulants than during any similar period of its history; while a second and third reported increases of 91 and 200 per cent., respectively over the number of applications received during any previous 18 months' period. A unique feature of the Pittsburgh campaign is the personal letter which issues from the Bishop of the diocese to the children at Christmas and Pentecost.

"Brooklyn resorts to a system of recruiting through members of the five Brotherhoods teaching in the diocese. So-called Brother-recruiters visit the schools each year and address the boys and girls of the 7th and 8th grades at a general assembly, outlining to them the signs of a vocation and the need of the Church for Priests, Brothers and Sisters. A typical school year, such as 1926-27, gave the Brothers 27 candidates as a result of the previous year's campaign. All the candidates came from Catholic families within the diocese. Eight communities of Sisters welcomed 331 postulants in the same year.

"If every diocese in this country adopted the same policy in the matter of religious vocations as Brooklyn and Pittsburgh, the urgent demands of many communities now clamoring for religious teachers could soon be satisfied. Again, the development of an extensive high school system, even though at present it increases the demands made by our schools on the religious orders, will in time bring an increase in the number of vocations.

The campaign for vocations should become national in scope, and should extend into every parochial school, boarding academy, central Catholic high school and university in the land, for it must remain 'the heart-interest of priests, teachers and laity to furnish the instructors for the Catholic schools of the future.' "[1]

B

Of late the idea is gaining ground of the value and need of lay teachers and particularly the male in the Catholic system. Father Schroeteler, Secretary of the National Catholic School Organization of Germany, is quoted as deploring[2] the fact that only one-tenth of all teachers in the Catholic system are lay. He regrets this because the religious orders are overburdened with teaching and many members are diverted from pastoral work to teaching and often without proper preparation. He adduces other reasons, pedagogical and politico-cultural, why the school should not be so largely controlled by the clergy.

This is comforting to those who must rely upon lay teachers. And they will always be few, unfortunately, (according to his point of view), until adequate wages are paid them.

There may be some truth in Father Schroeteler's implication that lay teachers can inculcate better the practical religious principles of a life in the world which most of our pupils must indeed need. Can and should not, however, the religious orders and teacher at least try to overcome the faults indicated by keeping "au courant" with the life and needs of the world, though not succumbing to its spirit; in the world though not indeed of it?

NOTES

[1] Editorial, "Religious Vocations and Parochial Schools," in the N. C W. C. news service for Oct. 1, 1928.

[2] In the *Cath. Ed. Rev.* (June, 1927), 321, "A Visitor's View."

(PART III, CHAPTERS II, III)

The Rev. Lambert Nolle, O.S.B., of Birmingham, England, published [1] a highly useful study of the parts played by the intellect, will, imagination and feelings, not only in the acquisition of knowledge, but also in the struggle of good and evil. We summarize his article.

The Imagination (1),[2] a material faculty possessed by man in common with the animals, receives and preserves the impressions of the outer senses. It can also revive the old and combine or compose new impressions. The senses and imagination (A) are the chief factors in the first formal step of teaching.

The Lower Appetites (2), or feelings, emotions and passions, like or dislike these images. Animals act on these impulses of the lower appetite. Man ought not.

The spiritual or immaterial faculty of the Intellect, (3) found only in man, can, in this life, abstract immaterial ideas from the material impressions of the imagination, can compare and combine ideas, etc. After frequent exercise these naturally good acts create intellectual habits or virtues. Also, God can infuse such facility and virtue directly. (C) By the same means He infuses the supernatural virtue of faith and the intellectual gifts of the Holy Ghost.

The Will (4) or higher appetite commands the powers of the soul. Many vegetative and spontaneous actions are not under its control. It ought to be guided by the intellect, naturally or supernaturally enlightened (C), for it inclines to the good presented to it by the intellect. The will is often aided by actual grace (D) and is strengthened by hope (D), charity, the gifts of the Holy Ghost and the Sacraments.

Thus, ideally. There are, however, obstacles to the correct religious functioning of these faculties. St. Paul speaks of them

in his Epistle to the Romans.[3] The imagination is a net catching fish, good and bad. It gives pictures both to the intellect for abstraction and to the lower appetite for the preservation of the life of the body. Yet, often the demands of the lower appetite are unreasonable and they struggle to enlist the sympathy of the will. Thus begins the contest of virtue and vice. But the passions, the concupiscence of the flesh and eyes and the pride of life, are not the only enemies. The world and the devil also appeal to the appetites through the imagination. And the forces of evil try even to force the will to command the intellect to justify bad conduct, to call good evil and evil good.

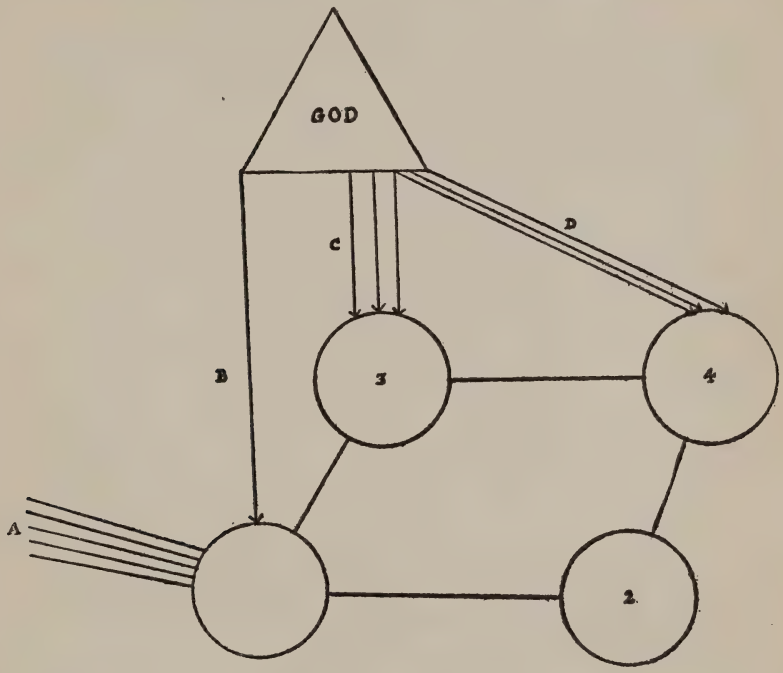
Man's natural endowment, his efforts and supernatural helps are so many remedies, but the struggle is severe. The teacher's task is to train the children for this battle: to develop their natural gifts and to help them increase their supernatural help. The children's nourishment and armor are supplied by God,[4] but the teachers are charged to see that the food adds to their strength and that they handle their weapons advantageously. To the religion teacher this means that matter and method must develop the child's natural capacities, and that frequent good acts must form virtue in the intellect and will. It means that she must dispose both high and low powers of the soul to receive God's supernatural influences; and that passion and vice must be prevented by acts of virtue opposed to them.

The teacher is greatly aided in this purpose if each lesson and each formal step be complete acts, as far as possible. That is, each of the four faculties of the soul should help the other three.

The *first step* is the work of the senses and imagination. But if the matter is too abstract, the interest of the imagination will lag; and unless intellect and will make great effort, the attention will cease. This interest of the imagination will grow if the picture appeals to the emotions of the lower appetite as a desirable good. If the object is represented as painful to the appetite, the latter will resist and diminish the attention of the imagination.

The *second step* is the work chiefly of the intellect. But in life

the mind cannot work without the imagination. If the mental process does not employ the imagination and thus appeal pleasantly to the lower appetite, the will will refuse its support.



A—Impressions of the outer on the inner senses or the imagination.
B—God can, but rarely does, act directly on the imagination.
C—God infuses created mental and moral virtues, the intellectual gifts of the Holy Ghost and the supernatural virtue of faith.
D—God infuses uncreated supernatural and theological virtues of hope and charity which strengthen the will and affections.

1.—Imagination
2.—Lower Appetite } lower, material faculties.
3.—Intellect
4.—Will } higher, spiritual faculties.

The *third step* belongs chiefly to the will. The lower appetite will be inactive and resist unless the good, offered through the imagination, more than compensates for the hardships endured. If the second step was thorough, it will prove to the will

the reasons for its duty. The intellect will also point out from the powerful pictures in the imagination, the bodily or appetitive good in the act proposed to the will.

NOTES

[1] *Cath. Ed. Rev.* (March, 1914), 227ff., "Complete Acts in Religious Education."
[2] Cf. the diagram, p. 377.
[3] vii. 23f.
[4] Ephes. vi, 11; Ps. xxii.

(PART III, CHAPTER V)

"How beautiful is the human heart, when it puts forth its first leaves, and opens and rejoices in its springtide. Fair as may be the bodily form, fairer far, in its green foliage and bright blossoms, is *natural virtue*. It blooms in the young like some rich flower, so delicate, so fragrant and so dazzling. Generosity and lightness of heart and amiableness, the confiding spirit, the gentle temper, the elastic cheerfulness, the open hand, the pure affection, the noble aspiration, the heroic resolve, the romantic pursuit, the love in which self has no part—are not these beautiful? And are they not dressed up and set forth for admiration in their best shapes, in tales and in poems? And ah! What a prospect of good is there! Who could believe that it is to fade! And yet, as night follows upon day, as decrepitude follows upon health, so surely are failure, and overthrow, and annihilation, the issue of this natural virtue, if time only be allowed to it to run its course. There are those who are cut off in the first opening of this excellence; and then, if we may trust their epitaphs, they have lived like angels; but wait a while, let them live on, let the course of life proceed, let the bright soul go through the fire and water of the world's temptations and seductions and corruptions and transformations; and, alas for the insufficiency of nature! Alas for its powerlessness to persevere, its waywardness in disappointing its own promise! Wait till youth has become age; and not more different is the miniature which we have of him when a boy, when every feature spoke of hope, put side by side of the large portrait painted to his honor, when he is old, when his limbs are shrunk, his eye dim, his brow furrowed, and his hair grey, than differs the moral grace of that boyhood from the forbidding and repulsive aspect of his soul, now that he has lived to the age of man. For moroseness, and

misanthropy, and selfishness, is the ordinary winter of that spring.''[1]

NOTE

[1] From Newman's Second Spring in *Sermons Preached on Various Occasions,* 165-6.

(PART IV, CHAPTER II)

The Rev. Lambert Nolle, O.S.B., Birmingham, England,[1] reduces Herbart's five formal steps in the teaching process to three, by which the child with the help of the teacher (1) receives, (2) assimilates and (3) practices knowledge.

The Student—

Step One—The analysis and synthesis of the presentation aim at clearness. All acquired knowledge has its origin outside, and the material of it must be introduced to the mind and put before it in a clear and orderly manner, either by presenting the object itself through the senses, or by reviving the picture of it as it already exists in the imagination, or by both means.

Step Two—The association and system or the comparison and abstraction of the intellect form spiritual ideas out of the images presented by the senses. This step is the assimilation, or the intellectual activity of the mind of the student upon the matter presented to it by the first step.

Step Three—This represents the stimulus given by the imagination and the mind to the lower and higher appetites to utilize the knowledge gained by the student's activities. By the repetition of good actions good habits may be formed, which insure and facilitate good moral conduct. This step is called application, practice or repetition.

Thus, the formal steps are reduced to three: reception, assimilation and application. And if we take the memory as the receptacle of the material impressions and pictures from outside, and the will as including the higher and lower appetites, we could say that the results of the three steps are to be found respectively in memory, intellect and will.

These actions on the part of the pupil may be described as (1) perceiving, or the actual attention or beholding of the object

through the external or internal senses; (2) the thinking, or the penetration, grasping and assimilating of the idea abstracted from the material images at that time, and previously; (3) the practicing, execution or application of the knowledge by repetition or practice.

The Teacher—

(1) She presents the object to the external senses, or if impossible or unnecessary, to the internal sensible faculties, by describing, narrating or reminding; (2) she explains the essence and elements of the idea, perfects it by relating it to existing ideas, brings out the differences between them and the reasons and arguments, and unites them into higher logical units; (3) she fixes the knowledge gained, i.e., offers opportunities for practicing and applying the new or enlarged knowledge, either by giving school exercises, or by pointing out the opportunities which will offer themselves for using the new or enlarged knowledge in daily life.

The results obtained by the formal steps are: (1) knowledge from without, which represents the empirical element; (2) understanding, which represents the rational element; (3) skill or virtue, which represents the technical element in art or the moral element in the virtue.

As religion has to do with the invisible, great stress must be laid on bringing it before the mind by visible symbols and representations, so that the great power of the imagination should be fully utilized and not become a source of disturbance or distraction to the intellect.

As far as the second step is concerned, we may say that no school subject, even considered from a natural point of view, gives such opportunities for intellectual development as rational religious instruction. As far as the Christian life is concerned, this mental development is invaluable for growth in religious knowledge and for protection of the Faith.

The third step, the practice of a Christian life, leads to the summit of religious education, providing the first and second steps are not neglected.

Advantages of the Formal Steps. They insist on that part of education most neglected, i.e., the interior absorption of the educational material in such a way that it should enlighten and quicken the action of the mind and at the same time strengthen the will and thus develop the character. Yet, the doers more than the knowers will obtain the Kingdom. And the more clearly therefore that the advantages and propriety of good conduct are put before the will, the more likely is the will to follow the intellect. And the more regularly this influence is repeated, the more the will becomes habitually inclined to certain kinds of good actions.

The steps warn against superficial knowledge. Often young and old know the wording but neither the meaning of the catechism, nor the relation of one answer to another, nor how this belief affects Christian life. For instance, the last judgment and the corporal works of mercy are treated separately, and, as a result, how many know that the practice or neglect of the latter affects the former? If our catechisms and teaching gave this fact more attention, pupils would benefit more.

The steps warn against mere mechanical knowledge. Mere drill in vocal prayer and outward observance produces only a mechanical practice of religion.

Finally, the reception of knowledge (the first step) and the outward practice, (or third step) should be connected by the central link of the internal activity of the intellect assisted by the will, and supported, not hindered, by the lower appetite with its emotions and moods.

NOTE

[1] The above is a summary of his article in the *Catholic Educational Review* (Jan., 1914), on "The Formal Steps in Religious Education," 3ff.

SPECIAL SUPPLEMENT

I. Discipline

Discipline in the classroom is a matter rather of classroom management than of methods in religion, but, because of its moral implications and possibilities for character formation, we deem it not out of place to refer to it here.

"Discipline or punishment plays a part in every well-ordered life of old or young. The discipline of work, of doing right, and many other necessities in adult life, as well as the discipline of education and right conduct in childhood, are very real. Punishments in various forms come to adults who fail to play the game of life well." [1]

"What we all need in this age are habits of self-control, and we cannot begin too soon to train the child to this end. The policy of many parents, and even of some systems of education, eschews both penalties and appeals to reason, and simply allows the child to run wild. In late years, the desire to have the child express itself fully and the failure to repress it in the least and to exercise any sort of discipline, have been responsible for a great deal of mental and moral mischief, both in the parent and in the child. The result is that the unhappy child, following the lines of his likes and dislikes, is not disciplined, but is encouraged in the formation of habits that unfit him for useful membership in society." [2]

The benefits of schoolroom discipline are quite obvious. The discipline of school is indeed important in forming habits. The rules for attendance, punctuality and home work have a value beyond their immediate end; they are steps toward will power. Such exercises exact effort and teach the child that all the good things of life are buried in difficulties and are unearthed only by hard, persistent effort. To make effort and application too

easy, by reason of the teacher doing too much, is a profound mistake.

We may enumerate three kinds of disciplinary standards. At the baby stage the mentor's influence is exerted physically from without, as with animals. The child stage should build up habits of discipline in home and school by securing the largest amount of self-management of which the child is capable. At youth, the self-training stage is surely at hand. It is of prime importance to secure the proper discipline as early as possible in each stage.

Instruction, whether formal or informal, must precede all attempts at discipline and its enforcement. Such commands as the teacher must give should be explained, and the ideas of liberty, obedience and of self-indulgence clarified. The possibility and necessity of growth in the freedom of Christ, Who delivers from the thralldom of sin and keeps safe in His encircling arms, should be pointed out. Penance and satisfaction for the sins of self and others, as well as the dignity, merits and advantages of obedience, need emphasis.

Law is designed for our good. Only by obedience is success achieved. Inanimate creation glorifying God should be compared with man, who alone can and does disobey. All authority comes from God. The principle of authority must be explained and its foundation rested not on autocracy, personal influence, cajolery, persuasion, bribery, whim, convention or utility, but on the inherent rightness of things, implanted by the Supreme Lawgiver and recognized by conscience. Besides this, the child must be shown that compulsory virtue and improvement from without are of no use; that mean tricks harm the doer rather than their victim; that disobedience, selfishness and bitterness are personally harmful.

"To make a law is to create a crime." Many laws are unnecessary. Some laws may be against those innate impulses of children which are no more preventable than red hair. The rules should be simple, useful, reasonable and concrete and, once made,

consistently and decisively enforced. The ability to enforce the law should be foreseen before the law is promulgated.

Student self-government is psychologically sound. It is quite imperative to enlist public opinion on the side of the law and to show that offenses are against the group, not against the teacher. This furthers social and civic training, helps the children to reason about ethical matters and social problems and to apply ethical principles to group situations.

In proposing motives, the teacher will do well to avoid, as a rule, threats and unfriendly sarcasm. Emulation, interest, loyalty and a sense of duty are much more effective. She must not overemphasize authority and underemphasize individual initiative. Overgovernment and military firmness are apt to be tyrannous and, while repression and isolation may keep children innocent, they will not produce strong characters.

Government must be put on its correct basis for the child. God's will is manifest in the duties of its state in life. The teacher must show that she is interested in the child and not in her classroom reputation; that she is a co-worker and, above all, impartial. Reserved at first, and dignified, she will raise her authority above assaults and pave the way to cordial and confiding relations. A positive attitude is the reasonable one. If the child is discouraged, he is less apt to overcome a fault than if he is encouraged. The teacher should treat the children, therefore, not as if they are bad needing to be good, but as if good and capable of being better.

Often the troublesome children are mentally and morally defective. Frequently, with them, rewards are better than punishment. "Physical disabilities are factors in crime by way of mental conditions which they create. A boy with a physical defect who is mocked by his companions and refused a position to earn a livelihood, or who, holding a position is not promoted because he is an unattractive personality, may develop an antisocial disposition and so be led more easily into crime. . . . physical disability may be a condition, is never a cause of crime."[3]

Fear of punishment is not the highest motive, nor one with which society, the family, or the school can dispense. Our Divine Lord, Who taught that love of God and our neighbor is our highest law and duty, also bade us fear the wrath of God and the pains of hell. Perfect love casts out fear, but, taking men and women as they have ever been, and are likely to remain, that degree of love is comparatively rare.

Corporal punishment is a last resort and is recommended only for brutality, shamelessness and extreme impudence. Its need should decrease with the growth of intelligence. It is only negative. Diplomacy is always better. The teacher should never punish in anger and she should end by forgiving all.

All forms of punishment should fit the crime and should be light when the offense is acknowledged, and heavy when not. The teacher should use such discipline humanely, not humiliatingly or suddenly or too severely. While a pat above the waist is more dignified than a pat below, there seems much truth in a saying of a pastor of the old school that children should be punished where nature intended. Yet, such punishment should be governed by the restrictions above indicated, and the child should never be injured. The wise teacher will turn difficult cases over to higher authorities. The child should not be compelled to rewrite in punishment the same theme many times. If it must write, the effort should be useful. Private faults should be corrected privately.

Economy in classroom management goes a long way toward correct discipline. The use of business principles of routine gives efficiency, economizes time, and can be accommodated with individuality, spontaneity and initiative. Details of the day, starting right, seating, moving, handling materials, physical conditions, etc., should not be overlooked. There should be a balance of reasonable freedom and routine. The wise teacher avoids occasions for disorder.

We take the following interesting information relative to the child's faults as the teacher sees them and as the child does, from Sister Mary's paper.[4] The teachers rank them in the fol-

lowing order of importance: disobedience, cheating, selfishness, lying, stubbornness, insolence, stealing, swearing. The children rank them as disobedience, stubbornness, selfishness, lying (boys were more conscious of this tendency than girls), swearing (boys only), insolence. Stealing was not mentioned, nor was cheating.

The Sister concludes as follows: Disobedience is a predominant fault. Both teachers and children recognize the rôle of selfishness, lying and insolence. Teachers are too severe in their judgments on cheating. Teachers are not wholly conscious of stubbornness and swearing. Stealing is an infrequent fault.

II. Recreation and Play

Happy recreation and absorption in constructive work keep the child contented and very often, as a consequence, good. And the boy and girl who play are less likely to find their way into the juvenile court. Legitimate recreation teaches the youngster to fight with, as well as against, his nature. Play is indeed an important business of childhood and youth, and there can be no substitute for it.

In the making of miniature farms, castles and the dressing of dolls; in collecting and scrap-book work; in imitative playing house, store, police and fireman; in charades and folk-dancing and rope-skipping; and in religious projects—most valuable social, cultural, vocational, scientific and industrial tastes are being acquired. When the play spirit and rivalry are directed to worthy ends and group work, even more useful results are obtained. Even when play is undirected, the child learns from it the co-ordination of mental and muscular abilities, concentration and social adjustments to common effort.

Before the age of seven, children play rather than play games. From seven to ten, their play becomes more physical and competitive. From ten to twelve, rivalry and adventure enter and there begin also athletics and the gang age which run along till fifteen or sixteen. Of 1,034 boys from ten to sixteen years old questioned,[5] two-thirds belonged to self-formed clubs. It has been learned that the delinquents and boys in poorer dis-

tricts without other social or cultural outlets, tend to form clubs more than those in better circumstances. Athletics formed the reason for sixty-one per cent. of such clubs; hunting and fighting, for seventeen per cent. At sixteen or seventeen, the boys either pair off or begin to keep company. Boys of similar age, environment, interest and moral standards, go together and will not associate with those who are unlike themselves.

The recreation of girls has not been so well studied, possibly because they do not play so much and are more home-loving and less independent.

The amount of play children indulge in is enormous. Its implications and possibilities for character development are equally so, for it is only at play that the child is itself and spontaneously makes friends, chooses heroes and absorbs ideals. It has been estimated that while daily less than five hours are spent at school, eight or nine are spent in play. It is estimated that during the school year the child is in school less than one-twelfth of its time. It is at leisure four-twelfths of its time, and almost all of its free time at the gang age is spent with the gang. In other words, the influence of play in character formation is much greater than the influence of the school.

Rev. Doctor Furfey [6] presents a study of the distribution of the spare time activities on a Saturday and Sunday in June of some Cleveland elementary school children as follows: Around the school, 33 minutes; reading, 1 hour 46 minutes; idling, 1 hour 49 minutes; on the street, 5 hours 8 minutes; at the movies, 1 hour 24 minutes; at the park, 1 hour 57 minutes; at play, 6 hours 44 minutes—a total of 19 hours 21 minutes for 2 days. He adds: "... the modern city child, left to himself, is remarkably little able to find healthy amusement. A number of recreation surveys report that about half the children observed on the city streets were simply idling." [7]

Idling as well as craving for pleasures beyond the family income leads too often to crime. Further, there is a surprisingly close connection between unsupervised, unhealthy play and crime. We know that idleness is the devil's work shop.[8] It is

contended also, and with great truth, that, although the child may be old enough to go to school, he is not old enough to play without supervision. If he does, almost inevitably in the poorer districts there will be rowdyism for the boys and toughness for the girls.

Society has obligations in the matter, and is beginning to realize that supervised play, playgrounds, settlements, libraries, etc., are gilt-edged investments for itself. For too long has the statement attributed to Jane Addams, of Hull House Settlement in Chicago, stood unchallenged: "We have no (adequate) sense of responsibility in regard to the pleasures of young people, and continually forget that amusement is stronger than vice and it alone can stifle the lust for vice. We see all about us much vice which is merely a love for pleasure gone wrong—the illicit expression of what might have been not only normal pleasure but an instrument in the advance of higher social morality."

The child is more receptive at play than at work, and it has been said that the same amount of self-training can be accomplished on such informal occasions as is achieved in four times that amount of time spent at tasks. The Church insists on one day's rest in seven and frowns upon the blue-law advocates. Even big business men try to keep their employees sufficiently recreated. Is it not time that the school seriously undertook to provide for, or at least encourage, more guided play in extra school hours?

It is excellent pedagogy to associate the pleasurable with the moral in the learning processes. Just how this is to be done is the problem for the teacher. She must be guided by common sense, by the latest scientific teaching and the facilities at her disposal. Of course, she will never substitute play for work in education. Yet, work itself can be often a form of play. It is not soft pedagogy to link up difficulties with interest and play, too, for these foster a frame of mind suitable for learning. Above the primary grades, games can assume abstract yet interesting problem forms and drills. The majority opinion of scholars seems to be that interclass rivalries are better than inter-

school. Outside-class play will develop leadership and self-control, instead of repressed discipline, if the teacher appears not to control, though in reality she does so. Boisterous and rough play must not be allowed, and the form of play and its associations need careful watching. Individual ability must be watched for and developed; and the moods and wishes of the child, if of constructive fiber, should be appreciated, fostered and directed into proper channels.

Rev. Doctor John M. Cooper favors the capture of the gang-age club by the school.[9] He tells us that our theoretic instruction of right and wrong is correct enough, but school-life situations are a handicap to adequate training in moral habits. Extra-curricular activities and club work furnish much better opportunities. They give spontaneity, interest and naturalism. Yet, he continues, such boys and girls, in age from ten or twelve to fifteen or sixteen, who do form clubs, form but one-tenth of the child population and are generally from the class of people who need it comparatively least. Such clubs as well as the self-formed gangs, might very well be adopted into our school work, not as substitutes for moral education by the Church, home and school, but as allies. Such a way out of an ugly situation seems feasible, but it will tax the school for much more time and care than it gives at present.

Summer schools in domestic arts and handcrafts as well as vacation Bible schools are sadly needed for our children during the long vacations. Let us insist again that the Sister, Brother, or Priest who is interested in his or her boys and girls at play and makes a serious study of them will learn much that will be helpful when the child needs a friend.[10]

III. Purity and Sex Instruction

We have made occasional references to what Father Martindale, S.J., calls the difficult commandment. We treat it here because we are convinced that the teacher of religion must have an attitude toward and a method of handling this difficult question of an all-important virtue. Here we can see, perhaps more

clearly than elsewhere, the ineffectiveness and positive harm of negative teaching. We say a furtive word about the wickedness of impurity, but less on the saintliness and power of self-restraint, or the beauty of purity. Because of this and of other faults in method, coupled with the harmful channels of misinformation and sin, the child learns more of the vice than of the virtue.

Chastity protects the child, parent and race. Impurity breaks down the physical, mental and moral stamina of its victims. Education to a sense of shame and a high regard for the virtue of purity is perhaps more necessary now than ever. Even non-Christian educators speak of mental prophylaxis and tell us to keep the mind clean.

We reverence the innocence of childhood. Even nature has kept down, to an extent, the child's curiosity in regard to sex. Yet, the difficulty arising from the intimate association of the imagination and the bodily passions impales us on the horns of a dilemma: if knowledge is gained before the will controls, innocence may be lost; but if knowledge is withheld, unhealthful curiosity and misinformation may cause at least as much damage. And if knowledge is not virtue, neither is ignorance.

However, children will not and cannot remain ignorant. According to Maurice A. Bigelow [11] ninety-seven per cent. of men heard of sex facts before the age of twelve, and most women before fifteen. It is a question only of being taught by whom and when. Uninformed by its parent, the natural source of information, the child is misinformed by undesirable mentors and comes to associate home, parenthood and childhood with the obscene and the sinful. Obscene writing in public places, the advertisement of unsavory nostrums and the indiscriminate reading of the Bible even, have been, for some, avenues of dangerous misinformation or inopportune information.

The parent, then, if competent, should teach the elementary facts concerning human life, allaying, not exciting, natural curiosity. The home is the proper place for such instruction, for not every teacher can handle the question with delicacy and

reserve or without a disquieting embarrassment; but if the home cannot or will not, the school should instruct. Such instruction should never be given *ex professo* or by specialists or to the class if mixed. Whenever possible, sex instruction should be given incidentally, individually and by one of the same sex. Here indeed the teacher is called to be guide, philosopher and friend to the child troubled and without proper advice at puberty and adolescence. Great care, too, is necessary to grade properly such information, for undue anticipation will foster premature development of the sex instinct. The teacher cannot insist too frequently on the need of telling all one's troubles to the priest in confession.

The question of birth should be tied up with Christmas and mother love. God's share should be stressed as well as the fact that it is a sacred, not a profane event. "Blessed is the fruit of thy womb, Jesus." "God sent the tiny babe that grew near the mother's heart before it was born." Flowers and birds (other pets are apt to be less desirable examples) will furnish a biological and analogous approach, at once indirect, affectionate and aesthetic. If the child's life is really sheltered, answer to some questions can be openly deferred. But to answer a question falsely or evasively begets loss of confidence and an urge to seek information elsewhere. The teachers should break up "crushes" between children, whether of the same or opposite sex.

Adolescence is the dangerous time. For the American boy it comes about fourteen or fifteen; for the girl, earlier. It is the "second birth," and may be immediately preceded by explanation. "God puts us on our honor; sex is given on trust, to answer for; impurity drags down." Other helps and points to inculcate now, and in more detail, later, and separately to boys and girls, are: bodily and mental cleanliness, avoidance of vulgar language, resist the beginnings of evil, keep busy with useful and ennobling occupations, learn to diagnose moods immediately as apt to be dangerous, avail yourself of prayer and the Sacraments, think often of the all-seeing God, etc.

Appeals to positive ideals and the practice of chivalry are

better than to fear. Children should clearly distinguish between temptation and consent to it. The boy should be told of the phenomena of puberty and of adolescence, to respect every girl as he would have his sister respected and to defend her as a daughter of the Mother of Christ. Girls should be advised of the biological phenomena peculiar to their sex. In course of time, the girl should be warned to resent aggressively the liberties that will subject her to gossip. She should be told how to demand and secure respect—chiefly by her own self-respect and high standards, for the boy thanks and reverences the girl who helps him. Other sex problems need enlightenment that could be furnished by the last year of high school, or Sodality, or Holy Name Society. Inspirational literature on the subject is furnished by considerations of the Blessed Virgin, the disciple whom Jesus loved and the lives of the Saints, as well as by such secular literature as the *Idylls of the King, Tess of the D'Urbervilles, Adam Bede, The Scarlet Letter,* etc.

The key of sex education, as Dr. Cooper says [12] is to develop the constructive forces of the race preservative complex at the expense of the destructive ones. We add a few of his further suggestions for such psychic training. His classification has the advantage of derivation from the new psychology.

By inhibition. Control of anger, for instance, not by fighting it, but by the distraction of business and prayer, spreads automatically to the sex field. Similarly train to withstand pain, reasonable cold, etc.

By substitution. Keep busy, be neither idle nor dreaming. Passive play, such as reading or amusements, helps. Active play, contests and group games, interests in collecting and machinery, drain surplus energy. Parents and teachers should make more of their children's games.

By alimentation. Feed and nurture the good and constructive forces in the race preservative complex. Train the boy to chivalry, the girl to reserve. There should be plenty of social mingling under unobtrusive chaperonage to avoid other undesirable mingling. As soon as the girl gives up the doll, give her

the care of an infant. Fifty per cent. of any course in home-making should be on the care of children. Give the boy opportunity to exercise in games and service.

We end our consideration of sex education by a further reference to the new psychology, mainly for the purpose of noting the psychoanalytic method of solving the conflicts of sex life.

Instincts or unlearned impulses to act may, as we have seen, be classified under three heads: self preservative, sex and herd. Since morality and convention (herd instinct) constantly block the action of the sex instinct, we have a conflict between herd and sex instincts. The latter instinct, is, as a consequence, "repressed." That is, the issue is avoided, not faced or destroyed; for though buried in the unconscious, the repressed material and its energy constantly and successfully seek outlets. These manifest themselves by "mental mechanisms."

For example, children early ask awkward questions about birth and reproduction. And the improperly-instructed adolescent regards sex as wrong but fascinating. Later, many youths, mostly girls, feel the matter is so disgraceful that they quietly repress all impulses, deny their existence and forget they ever had them. If the impulses are weak, repression produces no untoward results; if strong, the mental mechanisms resulting from repression may produce neurotic symptoms, or "complexes" of the unconscious emotional experience.

Now, the psychoanalyst endeavors to arrive at the repressed emotional material buried in the unconscious and the cause of the distress, by the methods of free association, word association or dream analysis. When the true source of the emotion is discovered, a beneficial emotion or "abreaction" ensues. Conscious adjustment is then made to the revealed complex.

These three methods of searching the unconscious require "transference" or confidence between psychoanalyst and patient. When satisfactory results are obtained, this transference is to be broken up so that the subject may possess a well-balanced personality of independent judgment.

This happy effect, however, is not always achieved. Again,

while the abreaction may remove anxiety, it sometimes leaves depression. There is the further all-important question of the psychoanalyst's character and the nature of his ethical standards.

Over against the psychoanalytic method, we may place the diagnostic and healing power of religion and the Sacraments. Real sublimation (the voluntary turning of the mind to other, higher channels) and the confessional furnish the necessary safeguards. This is the work of education and religion, not of medical treatment or psychoanalysis. "[Psychoanalysis] proves especially the healing power of sacramental confession. There is genuine abreaction in the purpose of amendment, true catharsis in the regained purity and peace of conscience, and highest sublimation in the sublime ideals placed before him by Christ and the Church."[13]

Man needs no other psychoanalysis. The problem of the conflict is not solved by voluntary repression of the unconscious. It is solved by admitting both tendencies and conflict, by dealing with them by conscious deliberation and decision, and by admitting that we must do violence to some instinct for our own or the social good. Such realization and decision do no harm, but are the foundation of true character. It is better to mold life by rational adjustment to its difficulties than to yield to the blind drive to sublimate. The necessary suppressions demanded by the ideals and accidents of life can be endured only if our impulses are subordinated to something that makes life worthwhile. The adjustment may not be entirely satisfactory, but we shall have true happiness if we have many wholesome interests subordinated to a religious end.[14]

The subject of educating to purity may be pursued further if the teacher will consult:

The Difficult Commandment, C. C. Martindale, S.J.
Le Combat de la Pureté, G. Hoornaert, S.J.
Educating to Purity, Gatterer-Krus-Van der Donckt.
Boyland Bridge, Fredk. Macdonnell, S.J.

Innocence and Ignorance, Gillet-Ross.

Quid Vobis Videtur, Magnificat Press, Dublin.

NOTES

[1] William Healy, *The Treatment and Prevention of Delinquency,* 258, quoted by Cooley, *Probation and Delinquency,* 145. Read also Cooley, *op. cit.,* Chap. XIV, "The Making of a Delinquent."

[2] Cf. *Catholic Mind,* (Apr. 8, 1927), 132, "Mental and Moral Training of the Normal Child," Bernard Sachs, M.D.

[3] Rev. T. V. Moore, pamphlet, "The Physical Factors in Crime," 15, reprint from Proced. Sixth. Nat. Conf. Cath. Char., 1920.

[4] "Some Research Findings in The Moral Development of Children," Sister Mary, I.H.M.

[5] Dr. Henry Sheldon, Cf. *Amer. Journ. Psych.,* July, 1898. His article was the first classic on the subject.

[6] *Gang Age,* 32ff.

[7] Furfey, *op. cit.,* 149.

[8] Nothing that we know is quite so well calculated to develop this latter theme in all its tragic pitifulness as Edwin J. Cooley's chapter on "Crime, a Problem of Youth," in his *Probation and Delinquency.*

[9] "The Gang Age Club and the Catholic School," *Cath. Char. Rev.* (June, 1927), 181.

[10] Read *The Parish and Play,* Rev. Paul H. Furfey.

[11] *Sex Education.*

[12] "Sex Education in the Home," reprinted from *Cath. Char. Rev.* (Sept., 1921).

[13] *Cath. Mind* (Apr. 8, 1927), a reprint from "The Right Attitude toward Psychoanalysis," Rev. Chas. Menig, *Ecc. Rev.* (Aug., 1926).

[14] These last paragraphs are based largely on "An Outline of the New Psychology," Rev. A. R. Vonderahe, *Eccles. Rev.* (June, 1927).

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